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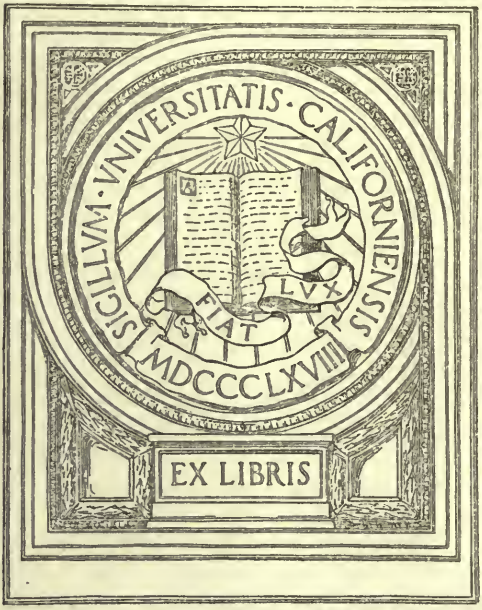

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CENSURA LITERARIA.

VOL. V. OF THE NEW SERIES.

Singula lætus
Exquiritque auditque virûm monumenta priorum.
VIRGIL.

CENSURA LITERARIA.

CONTAINING

TITLES, ABSTRACTS,

AND

OPINIONS

OF

OLD ENGLISH BOOKS,

WITH

ORIGINAL DISQUISITIONS, ARTICLES OF BIOGRAPHY, AND OTHER LITERARY ANTIQUITIES.

By SAMUEL EGERTON BRYDGES, Esq.

VOLUME VIII.

BEING THE FIFTH OF THE NEW SERIES.

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1808.

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PREFACE.

WHOEVER shall hereafter look into these volumes, and I trust there will be many who will be tempted to turn to them, will find a storehouse of recondite materials, which surely will not be denied to be very useful to the rational antiquary. The progress of language is the progress of the human mind; manners, sentiment, genius, and learning, are all intimately and inseparably connected with it. Narrow indeed is the intellect of him, whose knowledge and taste are confined to the productions of a single age.

It is unnecessary to dwell on the causes why books, which are in many points of view curious and valuable, become obsolete, forgotten, and difficult of access. That, which in the period immediately succeeding its own is of little interest or use, obtains, in the lapse of time, new attractions by the contrast which it exhibits to the present; but, in the intervening period of its depression and neglect, its copies have been wasted and destroyed. Some diligence and labour, some

generous attention to unprofitable studies, some touch of that praise-worthy and elevated trait of our nature, which aspires to "make the past predominate over the present," must be admitted by the man of liberal thought to characterize those who exert themselves to search out and revive what yet remains under the obscurity of age. The task is often forbidding; it is exposed to the ridicule of the ignorant and the light; the scoff of the jester, and the provoking laugh of the fool.

A rich black-letter library is what very few either can afford the expence, or enjoy the opportunity, of procuring. Some moderate substitute is wanted, and ought to accompany every tolerable collection. Time has proved the high value of the *Harleian Miscellany*, and the *Somers Tracts*, both which, it is much to the credit of the present day, that it has encouraged the undertaking to reprint; and it is still more creditable that the editorship has fallen into the hands of two authors the best qualified to do them justice.*

The plan of this work is different; but not, I trust, less useful. It would be impossible to reprint the whole of every thing; and of many volumes, the title-page,

* Mr. PARK and Mr. WALTER SCOTT.

a short

a short notice of the contents, and an extract, are all that are required. In making these selections the attempt to satisfy all tastes would be hopeless. A work of this kind is no more to be read right onward than a dictionary. A portion too, must always be intended to form a store for future reference, as the occasion may demand. New tracks of inquiry and new questions may make that very interesting, which seems at present to lie inert and barren.

There are those who expect that an account should be given of no books, but of those of the most extreme rarity. Such a plan is neither practicable, nor if practicable is it to be desired. Who is qualified for such an undertaking? And, if one could be found, who, that has a mind enlarged by a love of literature for its own sake, and that is therefore fitted for the general purposes of literary production, could thus limit his curiosity and his talents? And as to the use, I must confess, that, though I cannot admit a *certain degree* of rarity in old books to be, in many cases, a proof of their little worth, yet *extreme* rarity is very generally a presumption of want of merit.

Let us consider to whom such a plan would be acceptable! Not to the possessors of the originals; for they, like misers, wish to keep their treasure to themselves!

selves! Not to those to whom books, more valuable, though of more frequent occurrence, are rare! It must be acceptable then to those only, who possess the books of common rarity; and even of them it may be doubted, whether it will not rather excite the envy than the gratification!

It is so easy to find fault, and he who possesses a trifling superiority in one particular, is so apt to forget the variety of qualifications and opportunities which are requisite to the execution of a work, as well as to secure a reception from various tastes, that were we to listen to the passing topics of censure, we should suppose in general that publications were carried on by the very people most unqualified for such undertakings. But the difference between speculation and performance is well known to be wide indeed! It is neither an amply-stored library; nor a knowledge of title-pages; nor an eye microscopic into the errors of the press; nor a memory exact in dates; nor a ready acquaintance with the price of rare books in the sale-rooms of the day; any one of which may enable a man to detect some oversights in a work of this kind: it is no one of these that ought to entitle a critic to censure a publication too severely, till the censurer proves his superiority by the production of a better. Were it improper for any one to presume to appear as an author

before

before the public, unless he could unite in himself perfect preeminence of skill in writing, learning, and genius, the press would be without employ, and readers without new books to feed a liberal curiosity!

Nothing is more contemptible or more repressive than the narrow views of literature, which are too frequently entertained. It is not one plan of pursuit; one mode of exercising the understanding or the fancy; one mode of combining the materials of learning; one style of composition, or one sort of illustration, that engrosses all excellence or use. There are a thousand lights in which the same subjects may be contemplated; a thousand ways of operating on the same materials. Never can be minds too varied or too numerous to be employed on them with effect. There is employment for all; and advantage in the due application to them of all! The multiplication of any but immoral books is not an evil; it is the complaint of prejudice or interest or envy or ignorance and folly! It is a tax on no one. Who is bound to buy, if he can find neither instruction nor amusement in a work?

In the volume now offered complete to the public, there are accounts of several old works, which are both scarce, and possess considerable intrinsic merit. All the tracts of Robert Greene are deserving of notice, and

and afford matter either amusing in point of genius; or curious from the characters of his time, which they exhibit. Early translations of the classic poets must always be attractive. The works of Sir Thomas Eliot will always be esteemed for their sterling qualities. The genius of Gawen Douglas cannot be too often brought into notice. The scarce volumes of Plat, Howell, Sanford, Hutton, Carr, and Mainwaringe, will gratify the researcher into the rarer recesses of our forgotten treasures of poetry.

I may speak of these communications with the praise for diligent and successful investigation which they deserve; for the merit belongs not to the Editor but to his Correspondents. It is indeed to his Correspondents that almost the whole of the antiquarian part of the present volume is due. The articles themselves speak, how much he owes to the generous zeal and unremitted labours of Mr. HASLEWOOD, whose ardour never abates, and whose opportunity from his residence in London, his acquaintance with the contents of sale-rooms, and his familiarity and constant communication with other collectors, has enabled him to preserve notices of some of the most curious books which the present liberal rage for possessing the works of our early printers has drawn forth. To his old and kind friend Mr. PARK, he owes, even amidst

his

his own great and important occupations, much on which his readers will not be backward in setting its true value. To Mr. MARKLAND he is also indebted for three or four curious communications.

There is another department, on which I can only make my acknowledgments with the diffidence and respect due to the very deep, extensive, and able scholar, by whom it has been filled. To the Correspondent, who affixes the signature of *S.* to his profound disquisitions, and by whose constant letters I consider my pages to be particularly honoured, I feel a difficulty to speak in terms which shall shew my sense of the obligation, without offending him by the appearance of indelicate praise.

While I thus express my thanks, it would indeed be strange, were I to withhold all hints of the kindness with which I have been aided by one, whose intimate friendship would shrink from my mention of his name on this occasion. But his talents and acquirements are too high to have their credit increased by my commendations.

As to the modern part of this volume, it is not necessary at this time to justify its introduction. It formed a regular part in the Prospectus of the New Series

Series of this Work; and the Preface of the First Volume will prove that it was proposed, as an occasional diversity in the former Series. How it has been executed my readers must judge. I am principally responsible for the papers of the *Ruminator*. They are such, as, on looking back on them, I feel no shame for. Better they might easily be: but I trust they will not be found totally deficient either in powers of thinking, sentiment, or language. If they are too serious, I have no hesitation to confess that gravity is the natural character of my mind, and has been increased and unalterably confirmed by the accidental circumstances of my life.

SAMUEL EGERTON BRYDGES.

Denton, Aug. 23, 1808.

CENSURA LITERARIA.

NUMBER XXIX.

[Being Number XVII. of the New Series.]

ART. I. *The Floures of Philosophie, with the Pleasures of Poetrie annexed to them, aswel plesant to be read as profitable to be folowed of all men.*

"Otium sine literis mors est, et vivi hominis sepultura."
SENECA.

Printed at London by Henrie Bynneman and Frauncis Coldocke. Anno 1572. *Small* 8vo.

THESE philosophical flowers appear to have been gathered from the ethic pages of the Corduban sage, and are inscribed to Anne, Countess of Warwick, by the translator, Hugh Plat, of Lincoln's Inn, who published "Manuale sententias aliquot divinas et morales complectens," in 1584; "The Jewell House of Art and Nature," in 1594; and "Sundrie New and Artificiall remedies against Fortune," in 1596.* The

* In 1592 was licensed to R. Field "A brief Apologie of certen newe invencione, compiled by H. Plot;" *Hugh Plat* most probably; for Plot and Plat bear the same signification. Plat's Paradise of Flora, Garden of Eden, &c. with an account of the author, are introduced in CENSURA, II. p. 216.

present publication does not occur in Herbert, nor in any catalogue of English books I have observed: but, according to the booksellers' phrase, the title is a *taking* one; and so the author seems to have thought by his dilatations upon it in the epistle dedicatory and preface.

"I do heere offer unto your Ladyship (says the Dedicator) a small handfull or two of loose flowres, to be disposed at your discretion either in garlands to weare on your head, or els in nosegaies to beare in brest aboute you. I knowe they will be more sweete for smell than seemelie for sighte, and more holesome for the harte than pleasaunte for the bodie; and yet they are suche as our bodies neede not be ashamed of, seeing our soules are so glad to receive them. Yea, thus much I dare promise for them, and will stand to the triall though envie do gainsay, that if the finest flowrs and most holsome herbs that the goodly gardens of Semiramis did bring forth in Babylon, were compared with these flowres which are here to be gathered, they would soon lose their name, and be accounted the most vile and abjecte weeds that ever the earthe did foster. Wherefore, as they were once most carefully planted in Rome by Seneca; so nowe I with some paines have removed them here to Englande; where I do not doubte but that these sweete slips being deepely set in the frutefull soile of your noble harte, will soone take roote and bring foorth frute in great abundaunce, &c."

His Preface, or address to the reader, opens thus:

"I, PLAT, at length a pleasaunte plotte
of fragrant flours have found,
Wherein the sweet carnations
with roses do abounde.

Here

Here springs the goodly gelofers,*
some white, some redde in showe;
Here prettie pinkes with jagged leaves
on rugged rootes do growe.
The John so sweete in shewe and smell,
distincte by colours twaine,
Aboute the borders of their beds
in seemelie sighte remaine.
Such vertue have my marigoldes,
within their stalcks enrolde,
That Phœbus with his burning beames
cannot their leaves unfolde.
The double daisies all in ranckes
aboute my garden goe,
With comelie course of camamile
that spreadeth to and fro," &c.

To this Preface is subjoined a "Table of the Flowers of Philosophie," on four pages. The Flowers themselves then follow on 76 pages, and comprise 883 short sentences. To these succeed "The Pleasures of Poetrie," on about 156 pages: but the unique copy before me is not quite perfect. These poetic scantlings bear the following titles:

1. "Agaynst those which wil do nothing themselves, and yet envy at other men's dooings.
2. The song of Arion the musitian, whome a dolphin did save from drowning.
3. The pitifull complaynt of Arion, before he was thrown over boord.
4. The song of Dædalus and his sonne Icarus.
5. How every Vice doth creepe in, under the name and shewe of a Vertue.

* Gilliflowers.

6. A merrie tale of Master Mendax and his friende Credulus.
7. A generall discourse uppon Covetousnesse.
8. A comparison betwixt the Ape and the Flatterer.
9. He is never happie that never suffred adversitie to set out his happinesse withall.
10. To a covetous man that had his house robbed.
11. Of two gentlemen which by racking of their rents had destroyed a whole towne.
12. It is not God but we ourselves that seeke the eversion of our owne countrey.
13. That man's life is full of misery.
14. A proofe of the contrary parte.
15. A comforte to one that was blynde.
16. Of a gentleman that was slayne in Scotlande.
17. A merie dialogue betwixte John and Jone, striving who shall were the breeches"

The antiquated cast of this merriment may be gathered from two as well as ten stanzas, of which the dialogue consists.

"*Jone.*

"By Gisse I thinke I was accurst
to match with such a man:
What one could see his Wife go thus,
as this my Husbande can?
I moyle, I toile, and cannot get
a new cote for my paynes;
By mighte nor righte he will not spare
a pennie of his gaines.
I will no more dresse supper, therefore,
the wretche shall tend to the rost,
I will make him kisse postes, if he be not hostis,
and suffer me to be host."

"*John.*

" *John.*

" Why, Jone, I pray thee be contente,
if oughte I have offended,
I will become a better man
and all shall be amended:
But haste maks waste, thou knowst thy selfe,
and therefore waite my leisure,
And, Wife, thy life to my poore state
shall wante no honest pleasure.
But see that my meate thou dresse me to eate,
or els I will not love thee,
And if thou wilte weare thy Husband's gere,
then shalte thou be above me."

18. " A dossen of points sente by a Gentlewoman to hir Lover for a New Yeares Gifte."

These *points* are nothing less than moral saws, concise as the distichs of Cato, and unpoetic enough to hang up in a country-hall by the side of King Charles's " Royal Rules."

" These points, in number twelve,
Did shew themselves to be;
The sense wherof by poet's skill
I will declare to thee.

1. With meate before thee set,
Suffice but nature's scante.
2. Be sure thy tongue at table time
No sober talke do want.
3. Let worde, let thought and deede,
In honest wise agree;
4. And loke that poore, in time of neede,
Thy helping hand may see.
5. When foes invade the realme,
Then shew thy might and strength.

6. Tel truth in place where thou dost come,
For falshood failes at length.
7. Be fast and firme to friende,
As thou wouldst him to be.
8. Be shamefast there, where shamefull deeds
Be offred unto thee.
9. Weare not such costly clothes
As are not for thy state.
10. Heare eache man's cause, as though he were
In wealth thine equall mate.
11. In place thy manners shewe
In right and comely wise.
12. From thee let peace and quietnesse
And wars from others rise.
With these twelve vertuous points
See thou do tye thee rounde;
And like and love this simple gift
Till better may be founde."

19. "In commendation of Patience."

This being the shortest poem in the work, it may constitute a closing specimen, as it will furnish the least laborious trial of the virtue here commended.

"For eache mischaunce and hurtefull hap
that Fortune seekes to sende,
A comforte and a remedie
dame Patience stil doth lende.
She feeles no force of flashing flames,
nor stroke of boistrous blow;
She cares not for the thunderbolts
which mightie Jove doth throwe.
She bids thee still to wish the best,
and thinke on hardie haps;
But chaunce what may, she never cares
for Fortune's cruell claps."

20. "To

20. "To E. W. in praise of hir marriage, with certaine precepts of Matrimonie.
21. A defence of schollers' pastimes in riding abroade at Christmas times.
22. A promise of faithfull friendship to his friende.
23. A comforte or consolation to one that had buried his wife.
24. How necessarie the intermission of studie is for scholers.
25. The conquering Lover."

A *L'Envoy* of the author concerning his book seems to conclude it, but is incomplete. Enough has been given to prove, that the poet did not attain to "a *plat* of rising ground" in the territory of Parnassus.

T. P.

ART. II. *Greenes neuer too late. Both partes. Sent to all youthfull Gentlemen, deciphering in a true English Historie, those particular vanities, that with their Frostie vapours nip the blossomes of euery braine, from attaining to his intended perfection. As pleasant as profitable, being a right Pumice stone, apt to race out idlenesse with delight, and folly with admonition. By Robert Greene, In artibus Magister. Omne tulit punctum. London:* [title imperfect; printed by Smethwicke) 4*to. b. l. Sig. Q.*

By the Dedication "To the Right Worshipfull, Tho. Barnaby, Esquire: Robert Greene wisheth increase of all honourable vertues," concluding a short

prose address, "Your Worship's humbly to command, Robert Greene."

"To the Gentlemen Readers. Such (Gentlemen) as had their eares fild with the harmony of Orpheus harpe, could not abide the harsh musicke of Hiparchion's pipe, yet the Thessalians would allow the poore fidler licence to frolicke it among shepheards. Though no pictures would go for current with Alexander, but such as past through Apelles pensil, yet poore men had their houses shadowed with Phidias coarse colours. Ennius was called a poet as well as Virgil, and Vulcan with his poltfoot friskt with Venus as well as Mars.

"Gentlemen, if I presume to present you, as hitherto I haue done, with friuolous toies: yet for that I stretch my strings as I can, if you praise me not with Orpheus, hisse me not out with Hiparchion: if I paint not with Apelles, yet scrape not out my shadowes with disgrace: if I stirre my stumps with Vulcan, though it be lamely done, yet it is a dance: so, if my *Nunquam sera* please not, yet I pray you passe it once with patience, and say, tis a booke. So hoping I shal find you as euer I haue done, I end, Rob. Greene."

"A Madrigall to Wanton Louers," four six-line stanzas, signed "Ralph Sidney," and three stanzas, same measure, with signature "Rich. Hake, Gent."

The story is given as related by one resident "in Bergamo, not farre distant from Venice," who overhearing the soliloquies of a weary pilgrim enters into conversation with him, and after obtaining his description of France, Lyons, and Germany, invites him home, and also obtains a relation of Francesco (the pilgrim's) history. His narrative commences with the time he "had cut from *Douer* to *Calice*." He describes

scribes "the women in France generally, as concerning the exterior lineaments of their outward perfection, are beautifull, as being westernly seated near great Brittanie, where nature sits and hatcheth beauteous paramours: yet although *natura naturans* hath shewed her cunning in their portraitures, as women that thinke nothing perfect that arte hath not polished, that [they] haue drugges of Alexandria, minerals of Ægypt, waters from Tharsus, paintings from Spaine, and what to doe forsooth? To make them more beautifull then vertuous, and more pleasing in the eyes of men, then delightfull in the sight of God." In Germany he found "Venus of no great account, yet shee had there a temple, and though they did not beautify it with jewels, they plainely powred forth such orisons, as did bewray, though they could not court it as the French did with art, yet their lust was not lesse, nor their liues more honest." Of the other sex "the French gentlemen are amorous, as soone perswaded by the beauty of their mistris, to make a brawle, as for the maintenance of religion, to enter armes; their eyes are like Salamander-stones, that fire at the sight of euery flame; their hearts as queasie as the minerals of Ætna, that burne at the heate of the sun, and are quencht with the puffe of euery winde. They count it courtlike, to spend their youth in courting of ladies, and their age in repenting of sinnes yet more forward in the one than deuout in the other." While "in their armes they be hardy souldiers, and resolute." Germany was a colder clime, "the people high-minded, and fuller of words then of courtesie, giuen more to drinke, then to deuotion, and yet sundry places stuffed with schismes and heresies, as people that delight to be factious. There might

might you see their interior vanities more then their outward apparell did import, and oft times their vaunts more then their manhood."

The Palmer's tale is fixed at a very early period of the English history, and commences with the following description of himself—" In those daies when Palmerin raigned king of great Britaine, famoused for his deedes of chiualrie, there dwelled in the citie of *Caerbrancke*, a gentleman, of an ancient house, called Francesco, a man, whose parentage, though it were worshipfull, yet it was not endued with much wealth: insomuch that his learning was better then his reuenewes, and his wit more beneficial then his substance. This Segnior Francesco, desirous to bend the course of his compasse to some peaceable porte, spred no more cloth in the wind then might make easie saile, lest hoysting vp too suddenly aboue the maine-yard some sudden gust might make him founder in the deepe. Though he were yong, yet he was not rash with Icarus, to soare into the skie, but to cry out with old Dedalus, *Medium tene tutissimum*; treading his shoe without any slippe. He was so generally loued of the cittizens, that the richest marchant, or grauest burghmaster would not refuse to grant him his daughter in marriage, hoping more of his insuing fortunes, then of his present substance. At last casting his eie on a gentleman's daughter that dwelt not far from Caerbranck, he fell in loue and prosecuted his sute with such affable courtesie, as the maide considering the vertue and wit of the man, was content to set vp her rest with him, so that her father's consent might bee at the knitting vp of the match."

As usual the father refuses his consent, for " her dowrie

dowrie required a greater feofment then Francesco's land were able to afford;" the daughter confined to the house, and at bed time her clothes locked up "that no nightly feare of her escape might hinder his broken slumbers." Stratagem succeeds; Isabel half naked obtains her liberty and joins her waiting lover, when "as fast as horse would pace away, they post towards a towne in the said country of Brittaine called Duncastrum." On returning from church they are met by the enraged father, who succeeds in sending the bridegroom to prison, for a while, on a charge of felony.

The following interesting scene of domestic prudence and felicity must wake pity and regret, that he, who could succeed so well in the pourtraying it, did not sufficiently covet the happiness if realized to continue the enjoyment.

"Francesco was set at libertie, and hee and Isabel ioyntly together taking themselves to a little cottage, began to be as Ciceronicall as they were amorous; with their hands thrift coueting to satisfy their hearts thirst, and to be as diligent in labours, as they were affectionate in loues; so that the parish wherin they liued, so affected them for the course of their life, that they were counted the very mirrors of a democraticall methode; for he being a scholer, and nurst vp in the vniuersities, resolued rather to liue by his wit, then any way to be pinched with want, thinking this old sentence to be true, *the wishers and woulders were never good house-holders*; therfore he applied himselfe in teaching of a schoole, where, by his industry, hee had not onely great fauour, but gate wealthe to withstand fortune. Isabel, that shee might seeme no lesse profitable,

table, then her husband carefull, fell to her needle, and with her worke sought to preuent the iniurie of necessitie. Thus they laboured to maintain their loues, being as busie as bees, and as true as turtles, as desirous to satisfie the world with their desert, as to feede the humours of their owne desires. Liuing thus in a league of vnited vertues, out of this mutuall concord of conformed perfection, they had a sonne answerable to their owne proportion, which did increase their amitie, so as the sight of their young infant was a double ratifying of their affection. Fortune and loue thus ioyning in league, to make these parties to forget the stormes, that had nipped the blossoms of their former yeres, addicted to the content of their loues this conclusion of blisse."

Five years having elapsed, possessing the delights that ever spring from content and industry, they at length become reconciled to the father and "counted this smile of fortune able to countervaile all the contrary stormes, that the aduerse planets had inflicted vpon them.

"Seated thus, as they thought, so surely, as no sinister chance, or dismall influence might remooue, shee that is constant in nothing but inconstancy, beganne in fair skie to produce a tempest thus.

"It so chanced, that Francesco had necessarie businesse to dispatch at the chiefe citie of that iland, called *Troynouant*; thither with the leaue of his father, and farewell to his wife, he departed, after they were married seuen yeeres: where, after he was arriued, knowing that he should make his abode there for the space of some nine weekes, hee sold his horse, and hired him a chamber, earnestly endeuouring to make

speedie

speedie dispatch of his affaires, that hee might the sooner enioy the sight of his desired Isabel; for did he see any woman beautifull, he viewed her with a sigh, thinking how farre his wife did surpasse her in excellence; were the modesty of any woman well noted by her qualities, it grieued him he was not at home with his Isabel, who did excell them in all virtues."

Unfortunately a young gentlewoman living opposite "fixed her eyes vpon him with such cunning and artificiall glaunces as she shewed in them a chaste disdaine, and yet a modest desire," and "curtizans of Troynouant, are far superiour in artificiall allurement to them of all the world; for although they haue not the painting of Italie, nor the charmes of France, nor the jewels of Spaine, yet they haue in their eyes adamants, that will draw youth as the jeat the straw, or y^e. sight of the panther the ermly; their looks are like lures that will reclaime, and like Cyrce's apparitions, that can represent them in al motions: they containe modestie, mirth, chastity, wantonnes, and what not.—This curtizan, seeing this country Francesco was no other than a meere nouice, and that so newly, that to vse the old prouerbe, hee had scarce seene the lions; she thought to intrap him, and so arrest him with her amorous glances, that she should wring him by the purse; wherupon euery day she wold stand out at her casement, and there discouer her beauties."

Francesco "who was like the flie that delighted in the flame," first yields to his poetical fury in a canzone, and at leisure time interchanged amorous glances, convinced his affections were too surely grounded on the virtues of Isabel to suffer any diminution from the fascinations of the curtizan Infida. After these imprudent

prudent indulgences follows doubtful reasoning which concludes as follows:

" Francesco, art thou a Christian, and hast tasted of the sweet fruits of theology, and hast not read this in holy writ, pen'd downe by that miracall of wisedome Salomon, that he which is wise should reject the strange woman, and not regard the sweetnesse of her flattery?—If then, Francesco, theologie tels thee such axioms, wilt thou striue against the streame, and with the deere, feede against the winde; wilt thou swallow vp sinne with greedinesse, that thou must bee punished without repentance? No, Francesco, home to the wife of thy youth, and drinke the pleasant waters of thine owne well. And what of all these friuolous circumstances: wilt thou measure euery action with philosophy, or euery thought with diuinitie? Then shalt thou liue in the world as a man hated in the world. What, Francesco, hee that is afraid of euery bush, shall neuer prooue good huntsman, and hee that at euery gust puts to the lee, shall neuer be good nauigator. Thou art now, Francesco, to be a louer, not a diuine, to measure thy affections by Ouid's principles, not by rules of theology, and time present wils thee to loue Infida, when thou canst not looke on Isabel; distance of place is a discharge of duty, and men haue their faults, as they are full of fancies. What, the blinde eates many a flie, and much water runnes by the mill that the miller neuer knowes of; the euill that the eye sees not, the hart rues not. *Caste si non caute.* Tush, Francesco, Isabel hath not Lynceus eyes, to see so farre. Therefore while thou art resident in LONDON, enioy the beauty of Infida, and when thou art at home, onely

onely content thee with Isabel, so with a small fault shalt thou fully satisfie thine owne affections."

The result is better conceived than repeated. "Seated in her beautie, he liued a long while, forgetting his returne to Caerbranck, til on a day sitting musing with himselfe, hee fell into a deepe consideration of his former fortunes and present follies," which are lamented in a roundelay, but "after he had past ouer his melancholy, and from his solitary was fallen into company, he forgat his patheticall impression of vertue, and like the dog, did *redire ad vomitum*, and fell to his owne vomite."

To Isabel certain gentlemen, her husband's private familiars, told he meant to sojourn most part of the year at Troynouant, but one without falsehood declared his love to Infida. A tale Isabel considered frivolous, and when convinced hid her face and inwardly smothered her sorrows, yet grieving at his follies "outwardly withstood insatirical tearmes" against his honesty; and taking her cittern repeated an Italian verse from Ariosto. In a letter she hints her knowledge of the amour and says, "the onely comfort that I haue in thine absence is the child, who lies on his mother's knee, and smiles as wantonly as his father when he was a wooer. But, when the boy sayes, "mam, where is my dad, when wil he come home;" then the calm of my content turneth to a present storm of piercing sorrow, that I am forced sometime to say, "unkinde Francesco that forgets his Isabell. I hope Francesco it is thine affaires, not my faults, that procure this long delay."

Temporary resolutions of amendment were soon forgotten in the presence of Infida, who "in a jeast

scofft

scofft at his wiues letter," and "three yeares securely slumbred in the sweetness of their pleasures," when, "as euery storme hath his calme, and the greatest spring-tide the deadest ebbe, so fared it with Francesco; for so long went the pot to the water, that at last it came broken home, and so long put he his hand into his purse, that at last the empty bottome returned him a writ of *Non est inuentus*; for well might the diuell daunce there, for euer a crosse there was to keepe him backe."—Infida "made inquirie into his estate, what liuings hee had, what lands to sel, how they were, either tied by statute, or intailed. At last, through her secret and subtile inquisition, she founde that al his corne was on the floore, that his sheep were clipt, and the wool sold: to be short, that what he had by his wife, could neither bee sold nor morgaged, and what he had of his owne, was spent vpon her, that nothing was left for him to liue vpon but his wits. This newes was such a cooling card"—they parted. His ruminations at night conclude "thou hast sinned, yet despaire not, though thou art anathema, yet prooue not an atheist; the mercy of God is aboue all his works, and repentance is a precious balme. Home to thy wife, to the wife of thy youth, Francesco, to Isabel, who with her patience will couer all thy follies; remember this, man, *Nunquam sera est ad bonos mores via.*"

Francesco with very griefe fel in a slumber: the Palmer being weary craves till the morrow to finish his discourse, and the author ends his first part; "therefore, as soone as it may be, gentlemen, looke for Francescoe's further fortunes, and after my Farewell to Follies, and then adue to amorous pamphlets. Finis."

The

The general rest yields a fit opportunity to defer to the next Number the remainder of this narrative.

[*To be continued.*]

Conduit street. J. H.

ART. III. *The Mirrour of Madnes: or a Paradoxe, maintayning Madnes to be most excellent. Done out of French into English by Ja. San. Gent. Imprinted at London in Fleete streate, neare to S. Dunstone's Church by Tho. Marshe. Anno* 1576. *Sm.* 8*vo.*

Ja. San. was, in all probability, James Sanford, the publisher of several other works, and prefixer of the following lines to the present.

" From foraine realme this treatise small
transported came
To Englishe coaste, in Frenche attire;
still flitting Fame
Doth blowe abroade thinges once disclosde,
in every lande,
In written woordes, which aie in bookes
shall firmelye stand.
Reprove me not, though Fame by me
enlargement take:
This trifling toy, this mery jeste,
for solace sake
Compiled was in foraine speache.
I pardon crave,
If any bee whom I herein
offended have:
For, cynicke like, the authoure here
with skoffes doth barke

At men's madde deedes, which vainely bent
no reason marke.
Wherefore in earnest some wil take
that which in jeste
It meant of me; in doing so
they do not best.
Receave and reade with merie cheare
(good reader) this:
With reason's rule amend, if ought
be done amisse.
Tutto per il Meglio."

This Mirror of Madness is somewhat similar in its design to the praise of Folly by Erasmus, and the author appears a condisciple in the same school of philosophy when he declares—*Stultitiam simulare loco prudentia summa est.* From Horace, indeed, we derive a similar instruction—

"*Misce stultitiam consiliis brevem.*"

For a specimen of the book I transcribe the creed of an Epicure, as it acquaints us with the articles of luxury in former times, in viands, dress, and furniture.

"Fyrste, I beleeve a cuppe of wyne is wonderfull good: then I beleeve, that custarde, tarte, and marchepane; that minsed pyes of the best sorte, that venerie and venison, that quaile, fesaunte, patriche and plover, with other suche daintie wildefowle; that orenges in sirupe and sirupes of all sortes; that comfittes, biskets, and carrawayes, that jelies of all coloure, that succettes, marmalades, and greene ginger, and brieflye what soever delighteth mouth and throte, especially is to be regarded.—Thyrdly, I beleeve that fine apparell uppon the whiche moste coste may be bestowed, even

to

to the higheste bravery; to glitter in silkes and velvets, and to smell sweete of the donge of a muske cat, to have the cappe full of agglets and the bush of fethers in the toppe, brave and Bullaine lyke, the chayne of golde five tymes double aboute the necke, and thereat a pendant tablet, and everye finger besette with three or foure rynges, beside the great sygnet upon the thombe, and a paire of gorgious and perfumed gloves therupon; lastly, a great trowpe and trayne of men, and my horse trymly trapped, wyth velvet imbrodred set wyth golden studdes, and whatsoever appertayneth or maketh to pompous state and princely port, that singularly is to be holden precious. Fourthlye, I beleeve that to have my house richelye dyght and hanged, according to my state and condition, and in all partes furnished after the beste manner; my chaumbers (I saye) parloures, and other such romes, hanged wyth clothe of tyssue, arrace, and goolde; my cupbordes heades set oute and adorned after the richest, costlieste, and most gloryous maner, wyth one cuppe cocke height upon an other, beside the greate basen and ewer both of silver and golde; filled at convenient tymes with sweete and pleasaunt waters, wherewith my delicate handes may be washed, my heade recreated, and my nose refreshed," &c.

It appears that Mary, Queen of Scots, while a prisoner at Tutbury castle, accustomed herself to a *wine-bath*, which preposterous luxury put her keeper, Lord Shrewsbury, to a greater expense than he professed he could afford. See Lodge's valuable *Illustrations of British History, II.* 28.

T. P.

ART. IV. *The Castell of Helth, corrected and in some places augmented, by the first author therof, Syr Thomas Elyot, knight, the yere of our lorde* 1541. Colophon. *Imprinted at London in Flete strete, in the house late Thomas Berthelettes. Cum priuilegio ad imprimendum solum.* 12mo. *b. l.*

The erudition of Sir Thomas Elyot has obtained him universal notice and celebration as a grammarian, poet, rhetorician, philosopher, physician, cosmographer and historian. His works were in the highest estimation, and the majority of them passed through many editions. The Castle of Health appears to have been the foundation of his character as a physician, which was first printed in 1534, again 1539, 1541, 1547, 1561, 1572, 1576, 1580, 1595,* and it is probable there were two editions without date.

At the back of the title begins "The Proheme of Syr Thomas Elyot, knight, into his booke called the Castell of Helth." In this the author defends the principle of his work.

"Sens this noble writer [Galen] fou'd that lack in his time, whan there flourished in sundry countreis a great multitude of men excellent in al kindes of lernyng, as it yet doth appere by some of their workes, why should I be greeued with reproches, wherwith some of my countrey do recõpence me for my labours taken without hope of tẽporall rewarde, only for the feruent affection, which I haue euer borne toward the

* The edition of 1572 is in the enumeration of Berkenhout; 1595 was printed in quarto by the Widdow Orwin as "now newlie perused;" the others are noticed by Herbert.

publike

publike weale of my countrey? A worthy matter, saieth one, Sir Thomas Elyot is become a physicion, and writeth in phisicke, whiche besemeth not a knight; he mought haue been much better occupied. Truely if thei wyll call him a phisicion, whiche is studious aboute the weale of his countrey, I witsaufe they so name me, for duryng my life, I will in that affection alway continue. And why, I praye you, shoulde men haue in disdaine or small reputacio" the science of phisicke? which beyng well vnderstande, truely experienced, and discretely ordred, doth conserue helth, without the which all pleasures bee peinefull, richesse vnprofitable, company annoyance, strength turned to feblenesse, beauty to lothsomnesse, sences are dispersed, eloquence interrupted, remembrance confounded, whiche hathe ben considered of wise men, not onely of the priuate estate, but also of emperours, kings, and other greate princes, who for the vniuersall necessitee and incomparable vtilitee, whiche they perceiued to be in that science of phisicke, they did not only aduance and honour it with speciall priuiledges, but also diuers and many of them were therin right studious." [The author then enumerates several royal characters, who made physic their study; and some that have given names to various simples, and noticing writers upon the same subject, proceeds] "This well considered, I take it for no shame to studie that science, or to set foorth any bookes of the same, beyng therto prouoked by the moste noble and vertuous exaumple of my moste noble maister kyng Henrie the viii. whose helth I hertily pray God as long to preserue, as God hath constitute man's life to continue, for his highnesse hath not disdained to be the chiefe author

and setter foorth of an Introduction into grammer, for the children of his louyng subiectes, wherby, hauynge good maysters, thei shall most easily and in short time apprehend the vnderstandyng and forme of speakyng of true and eloquent latine. O royall hert full of very nobilitee! O noble breast, settynge foorth vertuous doctrine, and laudable studie! But yet one thing much greeueth me, that notwithstandyng I haue euer honoured, and specially favoured the reuerend colledge of approued physicions, yet some of them heryng me spoken of, haue saied in derision, that although I were pretily seen in histories, yet beyng not lerned in phisicke, I haue put in my booke diuers errours, in presumynge to write of herbes and medicines."

[A catalogue of authors that had been perused are given, and that although he had not been at Mountpellier, Padua, or Salern, he had taken no little profit concerning his own health]. "If phisicions be angry, that I haue written phisicke in englishe, let them remember that the grekes wrate in greke; the Romains in latin; Anicenna and the other in Arabike, which were their owne proper and maternall tongues. And if thei had been as muche attached with enuie and couetise, as some nowe seeme to be, thei would haue deuised some particuler language, with a strange cypher or forme of letters, wherin thei would haue written their science, whiche language or letters no manne should haue knowen that had not professed and practised phisicke; but those, although they were Paynims and Jewes, yet in this part of charitee, they farre surmounted vs christians, that they would not haue so necessarie a knowlege as phisicke is, to be hidde from them, whiche would be studious about it.

"Finally,

"Finally, God is my iudge, I write neyther for glorie, rewarde, nor promocion; only I desire men to deme well mine intent, sens I dare assure them, that all that I haue written in this booke, I haue gathered of most principall writers in phisicke. Whiche beyng thoroughly studied and wel remẽbred, shall be profitable (I doubt not) vnto the reader, and nothyng noyous to honest phisicions, that dooe measure theyr studie, with moderate liuyng and christen charitee."

The work is divided into four books, upon the constitution, food, passions, remedies, &c. &c. From the following chapter upon exercise had a limner made sketches of the attitudes, some of the subjects would appear to be undergoing a torture or punishment, or the fooleries of a juggler, rather than pastimes, and following the admonitory precepts of a disciple of Galen.

"The diuersitees of exercises.—The qualitee of exercise, is the diuersitee therof, for asmuch as therin be many differences in mouyng, and also some exercise moueth more one parte of the bodie, some an other. In difference of mouynge some is slowe or soft, some is swift or faste, some is strong or violent, some be mixte with strengthe and swiftnesse. Strong or violent exercises bee these, deluyng (specially in tough clay and heui) bearyng or susteinyng of heauy burdeins, climmyng or walkyng against a steepe vpright hyll, holdyng a rope, and climmyng vp therby, hangeyng by the hands on any thyng aboue a man's reache, that his feete touche not the ground: standyng and holdyng vp, or spreadyng the armes, with the handes faste cloased and abidynge so a longe time. Also to holde the armes stedfast, causyng an other manne, to assaye,

to pull them out, and notwithstandyng he kepeth his arme stedfast, inforcynge therevnto the synewes and muscules. Wrastlyng also with the armes and legges, if the persons be equall in strength, it dooeth exercise the one and the other: if the one be stronger than is to the weaker a more violent exercise. All these kyndes of exercises, and other lyke them do augment strength, and therefore they serue only for younge men whiche be inclined, or be apt to the warres. Swifte exercise without violence is, rennyng, plaiyng with weapons, tenise or throwyng of the ball, trottyng a space of grounde forwarde and backeward, goeyng on the toes and holdynge vp the handes. Also stirryng vp and downe his armes, without plummettes. Vehement exercise is compounde of violent exercise and swyfte, whan they are ioyned together at one tyme, as daunsyng of galyardes, throwyng of the ball and rennyng after it;—foote ball play may be in the numbre therof, throwyng of the longe darte, and continewynge it many tymes; rennynge in harneyse, and other like. The moderate exercise is longe walkynge or goeng a iourney. The partes of the bodie haue sondrie exercises appropried vnto them, as rennyng and goeynge is the most propre for the legges. Mouynge of the armes vp and downe, of stretchynge theim out and plaiyng with weapons, serueth moste for the armes and shoulders, stowpyng and risyng oftentymes, or liftynge greate weightes, takyng vp plummettes or other lyke poyses on the endes of staues, and in likewyse, liftynge vp in euery hande a speare or morispike by the endes, specially crossyng the handes, and to laye theim downe againe in their places: these dooe exercise the backe and loynes. Of the bulke and lunges the propre exercyse

cyse is meeuynge of the breath in syngeing or criynge. The entrayles, whiche be vnderneath the myddreffe, be exercised by blowyng, either by constrainte or plaiynge on shaulmes or sackbottes, or other like instrumentes, which doo require much wynde. The muscules are best exercised with holdynge of the breathe in a longe time, so that he, whiche dooeth exercise, hath well digested his meate, and is not troubled with much wynde in his bodie. Finally, lowde readyng, counterfayt battayle, tenyse, or throwyng the ball, renynge, walkyng, adde to shootynge: which in mine opinion exceede all the other, dooe exercise the bodie commodiousely. Alway remember, that the ende of violent exercise is difficultie in fetchyng of the breath. Of moderate exercise, alteracion of breathe onley, or the beginnyng of sweate. Moreouer in winter, rennynge and wrastelyng is conuenient. In sommer wrastelyng a littell, but not renyng. In very colde weather muche walkynge, in hotte weather, reste is more expedient. They whiche seeme to haue moyste bodies, and lyue in idelnesse, they haue neede of violente exercise. They whiche are leane and cholerike, muste walke softlie, and exercyse theym selfe very temperately. The plummettes called of Galene alteres, whiche are nowe much vsed with great men, beyng of equall weight, and accordyng to the strength of him that exerciseth, are very good to be vsed fastynge, a littell before breakefaste or dyner, holdyng in euery hande one plummet, and lifting them downe with muche violence, and so he may make the exercise violent, or moderate, after the poyse of the plummettes, heuier or lighter, and with muche or littell labouryng with them."

In

In a chapter upon gestacion other exercise is noticed "as liyng a bedde, hangeynge by coardes or chaynes, or in a cradell, sittynge in a chayre, which is caried on men's shoulders with staues, as was the vse of the ancient Romains, or sittyng in a boat or barge, whiche is rowed, ridyng on a horse whiche aumbleth very easily," and "gestacion in a chariot or wagon hath in it a shakynge of the bodie, but some vehement, and some more softe."

The following may amuse. "Walnuttes, mixt with sugar doo nourishe temperately. Of two dry nuttes, as many figges, and xx leaues of rew, with a grayne of salt, is made a medicine whereof if one doo eate fastynge, nothyng whiche is venemous may that day hurt him, and it also preserueth against the pestilence."

"Deere red and falowe. Hyppocrates affirmeth that flesshe of hartes and hyndes to be of yll iuyce, hard of digestion and drie.—Of falowe deere, he nor any other olde wryter doth speake of, as I remember, I suppose bycause there be not in al the world, so many as be in England, where they consume a good parte of the best pasture in the realme, and are in nothyng profitable, sauyng that of the skynnes of them is made better lether than is of calues, the huntyng of them beyng not so pleasant as the huntynge of other venery or vermine, the flesshe much more vnholsome and vnpleasant than of a red deere, ingendring melancoly and making many feareful dreames, &c."

In a chapter upon the "diuersitee of meates eaten, wherby health is appaired," the learned Knight gives the following description of Gluttony.

"It may seeme to all men, that haue reson, what abuse is here in this realme in the continual gormandise

dise and daily feedyng on sondrie meates at one meall the spirite of gluttony, triumphyng amonge vs in his glorious chariot, called welfare, driuyng vs afore him, as his prisoners, into his dungeon of surfet where we are tormented with catarres, feuers, goutes, pleurisies, frettynge of the guttes, and many other sicknesses, and finally cruelly put to death by them, ofte times in youth or in the most pleasant time of our life, whan we would most gladly liue. For the remedy wherof how many times haue there been deuised ordinaunces and actes of counsayle? Although perchance bodyly health was not the chiefe occasion thereof, but rather prouision against vayne and sumptuous expenses of the meane people. For the nobilitee was excepted, and had libertee to abyde still in the dungeon, if they would, and to liue lesse while than other men: but whan, where and how longe were the saied good deuises put in due execucion, for all that thereof shuld succede double profite; that is to say, helth of body, and increse of substance, by eschewynge of superfluous expenses in sundry dishes? Alas howe longe will men fantasie lawes and good ordinaunces, and neuer determine them? Fantasie procedeth of witte, determinacion of wisdome, witte is in the deuysyng and speakynge, but wisedom is in the perfourmance, which resteth only in execucion."

The volume concludes with a justificatory address to the reader.

"Thus make I an end of this treatise, desiryng them that shall take profite therby, to defend it against enuious disdayne, on whome I haue set the aduenture, for the loue that I beare to my countrey, requiryng all honest phisicions to remembre that the intent of my labour

labour was, that men and women reddyng this woorke, and obseruyng the counsayles therin, should adapte therby their bodies, to receiue more sure remedie by the medicines prepared by good physicions in dangerous sicknesses, they keeping good diete, and infourmyng diligently the same physicions of the maner of their affectes, passyons, and sensible tokens. And so shall the noble and moste necessarie science of phisicke, with the ministers therof, escape the sclander, whiche they haue of longe time susteyned, and accordyng to the precept of the wyse man, be worthily honoured, for asmuche as the highest God dyd create the physicion for man's necessitee, and of the earth created medicine, and the wyse man shall not abhorre it. Thus fare ye well gentill readers, and forget me not with your good report, and pray to God that I be neuer worse occupied.

Finis."

Conduit-street. J. H.

ART. V. *A notable Historye of the Saracens, briefly and faithfully descrybing the originall beginning, continuaunce and successe aswell of the Saracens, as also of Turkes, Souldans, Mamalukes, Assassines, Tartarians and Sophians, with a discourse of their affaires and Actes from the byrthe of Mahomet their first peeuish prophet and founder for 700 yeeres space; whereunto is annexed a compendious Chronycle of all their yeerely exploytes from the sayde Mahomet's time tyll this present yeere of grace 1575. Drawen out of Augustine Curie, and sundry other good Authours by Thomas Newton.*

Newton. Imprinted at London by William How, for Abraham Veale, 1575. Colophon. *Imprinted at London by William How for Abraham Veale dwelling in Paules Churchyard, at the signe of the Lambe.* 1575. 4*to. Fo.* 144, *without preface, &c.*

This compiled translation is the performance of Thomas Newton the poet, and dedicated "to the Ryghte Honorable the Lorde Charles Howarde, Baron of Effyngham, and Knight of the most noble Order of the Garter," with a lion rampant in a circle of the garter, back of the title. "The authour's preface" describes "this whole historye breeflye comprysinge the whole discourse of their raignes and conquestes, collected aswell out of many Greeque, Constantinopolitan and Latine authours, as out of the Chronicles of the Arabians and Moors is deuided into three bookes. The firste containeth the natiuitie, education, raigne and continuance of dotynge Mahomet and the beginning of the Saracens, with the successe and increase of their empire euen tyll it was at the highest for two hundreth yeeres space. The seconde is contynued from the fyrst inclynation tyll the beginning of the destruction and last ende thereof, contayninge also the space of two hundreth yeeres. The third breefly comprehendeth the final end of it, and the original beginning of the Turkishe empire, (which succeeded the Saracenical domination) till Othoman, the first Emperour of Turks, which intreateth of their acts, for the space of three hundreth yeeres."

The following extract from the second book is of a period the most productive for the fables of romance and

and displaying feats of chivalry. It is a brief account of the battle of Roncevalles.

"When he [Charles] was returned home agayne into Fraunce, some write that there came out of Aphrica, one Aigoland, sent from the high Duke of the Aphrican Saracens, (who kept his seat royall at Marrocco) with a mighty army to recouer all such townes and places as Charles had taken in Spaine; with whom there were many other princes, potentats, and valyaunt personages; and that Charles (after many combates, darraigned and foughten with hym hand to hand beinge thereunto by hym chalenged and prouoked), fought a bloudy battayle with hym at Baion, a citie of Vasconia, wherein were slayne 400000 Christians, and among them Myles Anglese, father to Rouland, a stout gentleman and a hardy, who had the leadinge and was generall of the whole army. Notwithstanding, all was regained by the puyssance and prowesse of Charles, and other fresh ayd that then came euen in the nicke out of Italy to succour the Frenchman in that distresse. Insomuch that Ægoland priuyly fled and conueighed himselfe away.

"But not long after, hauinge repaired his army with a supply of moe souldiours, Ægoland againe prouoked Charles into Vasconia, and besieged the citie Gennum, now called Baion, the space of seuen monthes, and departing thence was in the borders of Xantongue in a cruell battel ouerthrowen, after which discomfiture he fled back againe into Spaine. And how that Charles (because he would at length bring his Spanish warres to an end) with a greater army then any afore, entred into Spaine, where after many light skirmishes,

he

he slew Ægolad in a notable battell; after which victorie he brought vnder his subiection and rule almost all Spaine; with many moe forged reportes and mere fables of some aduoutched, all which, for the vntruth and vnlykelyhood therof we do heere pretermit; but if any be desirous to see them, let them reade Turpine bysshoppe of Rheimes, to whom also I do referre you, for the trueth of this which we haue here last recited; for we do not fynde in any of those credible and approued wryters whyche wee folowe, that Charles made any moe voyages against the Saracenes into Spaine but one, nor that they euer entred into Fraunce during his raigne. But this is manifest, that Alphonsus, kyng of Asturia, mooued with the famous renowne of his noble actes and inuincible valiaunce, and for the common weale of his kingdome and subiectes, because he had no children of his owne, and saw that the power of that onely region was farre vnhable to beare out and maintaine continuall warres wyth the Saracens, offered vnto him secretely by trustie messengers and ambassadoures the kingdome of Lyons so that he would ayde hym against the king of Corduba, with whom he had then waged warre. Charles accepting this offer and condition, sent ayde vnto hym. Which composition when the nobles and peeres of the realme of Lyon vnderstoode, they were soore displeased and tooke the matter greuously, spighting (as commonly in like cases it falleth out) to haue a nation hard vnder theyr noses to bee rulers ouer them, and therevpon they compelled theyr king to starte from his bargaine and vndoe his league. And not so contented to leaue, purposed also and deuised which way to dispatch and destroye king Charles and all his army; fearing, lest he seeing himselfe thus

deluded

deluded and mocked would reuenge this iniurie done vnto him. Therefore gathering and assembling all the power of the Asturians and Cantabrians together, and sendyng also for ayde to the Saracenes (in secrete wise preuenting Charles) tooke and kept the narow streightes of the mountaines, where the passage and way lyeth into Spaine by Ronceuall. For Charles was retourned into Fraunce, and was now againe in his way going into Spaine, to reuenge this wrongfull dealing. The armie of King Charles was the at the foote of the Pyrenee mountaines on that side next Fraunce, in the valley (yet called Hospita) when there came newes vnto them, that the Spaniardes were commiñg, in warlike manner against him along by the valley called at this day Charles Valley, which was a faire plaine cha paine. Therefore diuiding his hoast into three battailes, by the fraudulent and traiterous cou saile of Galero (or as some cal him Gane) who the enemies had corrupted with money, he appointed Rouland, his nephew, by his sister, (commonly called of the vulgar sort Orland) Duke of Little Britaine, a valiaunt gentlema and a hardy, to leade the vanwarde, wherein he placed al the noble states and peeres of Fraunce: in the second battaile, he placed innumerable gentleme and noble personages: and he himself with the third (wherin was the traitour Galero) taried stil in the campe, commaunding Orland with the vauntgard to aduaunce himself forward. The Spanish army was embattailed in Ronceuall, expecting their comiñg; vpon whom the fronte of the French hoast geuing the onset was at the first brunt so handled (for the Spanyardes had gotte the vpper grou d and al the strait passages) that they were in worse case which escaped their hands,

hands, the they which were slain outright in fighting; for they dyed and were quickly out of pain, but the other fleeing through thicke and thinne among the stones and craggy cliues and falling down fro high rockes, had their limmes broke, and so continued for a lo ger seaso in extreme tormente and agonies. Thus, Rouland and all his traine being wearied, what with climing vp the hill, and what with the waight of their armour were easely killed and brought to confusio. After the same maner also was the second battaile ha dled, wherin were the 12 péeres of Frau ce, in whose power it is to create the king and decide al waightie causes of the realme.

" Charles still abode in the valleye, which for this cause is to this day called Charles' Valley, whyther he had remoued his campe out of Hospita; who, vnderstandinge of the great ouerthrow and losse of his men, retyred with all speede againe into Fraunce."

Conduit street. J. H.

ART. VI. *Vienna. Noe art, can cure this hart. Where in is storied y^e^ valorous atchieuements, famous triumphs, constant loue, greate miseries, and finall happines, of the well-deseruing, truly noble and most valiant k^t^, S^r^. Paris of Vienna, and y^e^. most admired amiable Princess the faire Vienna. London: Printed for Richard Hawkins, and are to be sould at his shop neere Sarjeants Inne in Chancery lane. 4to. pp.* 180. *n. d.*

This romantic novel is considered scarce. The above title is engraved by Gifford on a shield, sur-

mounted by a heart and trophy; the hero and heroine full size, uniting their hands under the direction of Love, with other devices incident to the work, and afterwards minutely described in eight couplets. Four commendatory poems follow from the several pens of Io. Mat. and Ralph Egnirawniam, and six lines subscribed "your kinsman, brother-in-law, and friend, Richard Mynshull."

From the type it appears to have been printed early in the seventeenth century. A character having the power of enchantment, so materially necessary in forming a legitimate romance, is wanting; but every page is pregnant with adventures and fictions of splendid tournaments and fearful battles, or teems with the wailings of suffering love and cruel disappointment. The feats of Sir Paris are numerous, and would have entitled him to an honorary seat at Arthur's round table had he flourished at that period. The precise time at which the author means to place his history is the nearest ascertained by the following passage.

"Fortune, that wayted (though yet a farre off) on Paris unknowne merit, gave him a befitting occasion to doe Vienna (though still covertly) more pleasing and more glorious service. For there had lately falne out in the French court a great contention, betwixt the native barons and some severall noble forraigners, that then for their pleasures followed that court in honour of the king. The controversy was, whether was most fairer or the more vertuous of these three ladies; Valentia, the great Duke of Burbon's daughter; Vienna, the Dauphin's sole heyre of Viennoys; or the Lady Margaret, sister to the King of England." To decide this important question the French King "commanded

manded that a solemne and royall Iusts (in honour of the three ladies) should be proclaimed throughout all his kingdome to be holden in Paris, at Pentecost following free for all commers." On the appointed day "Aurora no sooner shewed her morning's blush, but that the French King, ashamed of his sluggishnesse, rose and rid to see the three high artificiall mounts, which he had caused to be erected and made for the three ladies to sit on; who no sooner were come and placed, but that the Duke of Burbon came marching in with a rich garland, made all of orient pearle, hanging on a blew banner, with his coate of armes on the other side, and placed it on the mount belonging to Valentia, on her left aside. Then followed the Daulphin of Viennois with a rich coller of esses, beset all over with rubies, hanging on a white banner, with his armes displayed on the other side, and plac'd it on Vienna's mount, on the right hand of his daughter. Then came England's royall king, with an imperiall crowne of burnisht gold, set with indian diamonds and blew saphirs, supported betwixt two regall lyons hanging on a red banner, and plac'd it on the middle mount before his sister the Lady Margaret." Hither Sir Paris comes disguised, and, as customary, triumphs in obtaining the crown of artificial lilies to be placed on Vienna's head "for sole and soveraigne Queene of absolute and matchlesse beauty."

The narrative has, occasionally, an attempt at humour, or wit, by an artificial or garbled language of half puns, in a quibbling repetition of words of similar sound, but varied meaning. There are some pieces of poetry interspersed, of which the following is sufficient specimen.

" Sleepe, sleepe, O sleepe! sweete lady sleepe,
Cloud not your beauty with blacke care;
Cares doe consume, griefe hath no grace
Your graces griefe, weares beauty bare.
Then sleepe, O sleepe, sweete lady sleepe,
Let me, ah me; your sorrowes keepe.

Sigh not at all, all is in vaine,
In vaine are sighes; sighes doe confound:
Times haue their turnes, turne then your teares,
Your woe, with woe my heart doth wound.
Then sleepe, O sleepe, sweete lady sleepe,
Your slaue alone for you will weepe!

O cruell dame, Loue's second choise,
O choise the change of Nature's loue,
O Loue forlorne, slaue vnto time.
O time corrupt, vertues remoue;
Why trouble you her quiet sleepe,
Since I for her doe daily weepe.

Sleepe, sleepe, O sleepe! faire lady sleepe,
Your sorrowes haue all sorrowes spent,
Hope doubt hath slaine, dead is dispaire,
And Loue will crowne you with content.
Then sleepe, O sleepe, sweet lady sleepe,
No cause there is why you should weepe."

In the title are two small shields, one having a blazing star dexter chief and nine cross crosslets, pearl; the other two bars surmounted with a lozenge, and alluded to in the last couplet describing the title:

" If that the barres were red and scutch'on white,
The coate would show who did this story write."

At the conclusion of the story is another couplet which

which, in an Ænigma, gives the name, as I conceive, of Man-war-ring.*

"The image of God, the wrath of Mars, and pledge of nuptiall rites,
Records his name, that for his friend, this triviall toy did write."

The friend was, probably, his brother-in-law, Mynshull, whose lines finish

"—— with thankes for this thy well wrote story,
Though mine it is; yet thine shall be the glory."

Conduit street. J. H.

ART. VII. The Xiii bukes of Eneados of the famose Poete Virgill. *Translatet out of Latyne verses into Scottish metir, bi the Reuerend father in God, Mayster Gawin Douglas, Bishop of Dunkel, & vnkil to the Erle of Angus. Euery buke hauing hys perticular prologe.* Imprinted at Londō 1553. b. l. Ccclxxxi leaves. Fo.

This is the first edition of a work generally known by the more valuable republication of Ruddiman in 1710. The name of Gawin Douglas, with specimens of his poetry, must be in the possession of every reader; I shall therefore only add, to assist in perfecting early copies (according to the suggestion of Herbert) a collated transcript of the last leaf.

* The strange signature to the first three induction poems reversed, (Mainwaringe) appears to establish this suggestion of the author's name.

" *Ane exclamacion aganis detractouris and uncurtase redaris, that bene ouer studious, but occasioun, to note and spye out faltis, or offensis, in this volume or any vthir thrifty werkis.*

" Now throw the depe fast to the porte I merk,
For here is endit the lang disparit werk,
And Virgil has his volume to me lent:
In souir raid now ankerit is our werke;
We dout na storme, our cabillis ar sa sterk;
We haue eschapit, full mony perrellis went;
Now God belouit has, sic grace till vs sent,
Sen Virgil beis wyde quhare, in Latine soung,
Thus be my laboure red in vulgare toung.

But quhat dangere is ocht, to compile allace,
Her and thir detractouris in till euery place,
Or euer thay rede the werk, biddis birn the buke,
Sum bene sa frawart in malice and wangrace
Quhat is wele sayd thay loif not worth ane ace,
Bot castis thame euir to spy out falt and cruke,
Al that thay fynd in hiddillis, hirne, and nuke,
Thay blaw out, sayand, in euery mannis face,
Lo here he failzeis, lo here he leis, luke.

Bot gif I le lat Virgill be our iudge,
His werk is patent, I may haue na refuge:
Thareby go not, my faltis one be one
No wounder is the volume is sa huge,
Quhay mycht perfectly, al his hie termes luge
In barbare language, or thame deulie expone
Bot wele I wate of his sentence wantis none
Quha can do bettir lat se, quhare I foruayit
Begyn of new, al thing is gude vnassayit.*

* Conclusion of the page.

Fer ethar is quha list, syt doun and mote
Ane vthir sayaris faltis to spye and note
Than but offence or falt thame self to w[r]yte
Bot for to chyde sum bene so birnand hote
Bald thay thare pese the word wald skald thare throte,
And has sic custom, to jangil and bakbite,
That bot thay schent sum thay suld birst for site:
I say no more, quhen al thare rerd is roung
That wicht mon speik, that can not hald his toung.

Go vulgare Virgil, to euery churliche wycht
Say, I auow, thou art translatit richt.
Beseik al nobillis the correct and amend;
Beis not effrait to cum in prisaris sicht,
The nedis not to eschame for thy licht,
For I haif brocht thy purpois to gude end.
Now sal thou with euery gentil Scot be kend,
And to vnletteryt folk be red on hicht,
That erst was bot with clerkis comprehend.
Finis."

" To knaw the name of the Translator.

" The Gaw vnbrokin mydlit with the wine,
The Dow ioned with the glas, richt in ane lyne.
Quha knawis not the translatouris name
Seik no forther, for lo wyth lytil pyne
Spye leile this vers, men clepis him sa at hame.
Finis."

Conduit street. J. H.

ART. VIII. *Further Remarks on the Third Report of the Commissioners for New Roads in Scotland. See Vol. VII. p. 77.*

TO THE EDITOR OF CENSURA LITERARIA.

SIR,

Having, in a former letter, shewn from what admirable and authentic sources of information the Commissioners of New Roads in Scotland had derived, in their third report to Parliament, the account given there of the survey of Scotland, now in his Majesty's library, begun in 1747, and of the manner in which it was formed, as stated and edited apparently by those very profound scientific men, who were consulted concerning *corrections* necessary to be made in that survey; yet although justice thus has been done by them, in a learned manner, to some of the *labours* and *difficulties* which occurred in executing that work, they have, nevertheless, noticed only a very small portion of the various labours, difficulties, obstructions, unfortunate events, privations and starvations, which impeded the business and helped to produce those errors, so kindly undertaken, to be corrected by them. It may, therefore, be acceptable to such persons as are fond of reading books of travels, to be still further informed concerning the nature of that arduous undertaking, and of the events which occurred in its execution, which helped also to stimulate still more the zeal and patience of the surveyors in the prosecution of a work altogether an unique of its kind in the history of the world. Such a minute relation of the many hair-breadth escapes they encountered, may, at least, palliate if not altogether excuse their failings, and perhaps may induce

induce others to condole with them in their misfortune of not having obtained more feeling judges of their case than such as sit high in professional chairs and meetings of Commissioners, with good dinners and bottles of wine before them every day; the variations of which are more interesting than the variations of the magnetic meridian, and both more pleasantly to be comprehended and digested than the difference between east and west bearings.

It must, in truth, be confessed, that the survey of all the highlands of Scotland was an arduous task, in which greater abilities were found requisite, than even the Commissioners seem to have suspected, if we may judge by the specimen they have mentioned of there being a necessity to call in Lieut. Roy to assist in connecting together what had never been unconnected: but as *finis coronat opus*, so it may be truly said with Horace, that the task thereby laid on their shoulders was no less than *ex firmo et fumo dare lucem*; which means, in plain English, that it was no easy matter either to find or see their way through that wilderness so as happily to come out of it without loss of limbs, after being up to their knees all day for whole months together in wet moss, and bogs, and dirt, their noses offended with filth, their eyes red and blind with the smoke of peat-firing, their skins punctured with domiciliated insects more certainly alive than the magnetic needle, and their stomachs always craving with little hope of being satisfied, except with what some or other of their senses would reject; in fine, their state was only somewhat short of the miserable case of Tantalus; for, to the misery of having nothing to appease a craving appetite, they had not, indeed, that other misery added, like

like him, of seeing before them good things which they would wish to eat, without being able to obtain them; as I am confidently informed by the relations of those inexperienced young men who were concerned, to their sorrow, in that experiment of trying what might be done by dint of persevering labour, without any other recompence than to have it afterwards said that it has been well done. Yet the learned Commissioners have now deprived them even of this consolatory commendation, ever since they found out the hitherto undiscovered secret, that the variations of the magnetic needle in Scotland are so great as to alter even the direction of the pole itself: and this, I presume, they have set forth in their report to Parliament, as a specimen of the other important discoveries to be contained in the *memoir* which is to be published by their associated professors.

They have, however, said nothing in commendation of the politic conduct of the assistant quarter-master-general, their countryman, of his very kind speeches, shrewd grins of satisfaction and flattering promises, which served, like oil, to make the machine work the better, until he had himself obtained all the grists of the mill, and left to the others all the fatigue of working it in a reputable way; and even of this advantage the Commissioners and their associates have now attempted to deprive them, with great credit and a conspicuous display of their own superior abilities.

The whole scene reminds me of a case which happened in a campaign in Flanders, when a breach having been made in a besieged town, an officer marched briskly at the head of his men to the attack of it, but when arrived at the foot of the breach he turned

turned about, pulling off his hat, with a low bow to his followers, and saying, "Well done, my brave lads, there is the breach, and there is the enemy, march on as briskly as before and fear nothing. I will now go behind in order to see you safe up and shew you the way; our noble commander will reward us all." He accordingly lived to receive the reward; the rest lost either their limbs or their lives.

It may possibly afford some amusement to your readers if in like manner I give a minute relation of some of the adventures, distresses, and catastrophes, of those young surveyors who wandered almost as many summers in the highland wilderness as the Israelites sojourned in the desert of Sin; and the Commissioners also, themselves, will hereby see that there were more and greater *difficulties* to encounter than those arising from the variations of the magnetic meridian. Now their first difficulty respected that sustenance which is the staff of life, and also the preservation of their lives, it being necessary that they should come out alive from among the many impending rocks, the bogs and mosses, in order to be able to tell of the various wonders which they saw among them, as well as of their own sorrows, and the causes of them.

It was not known by them, at first, that by the cabins of the inhabitants being covered only with *divots*, that is, flags, consisting of the roots of grass and heather, the rain would make its way through them in stormy weather; hence, the first morning after the surveyors entered among those stupendous mountains, on awaking they found their hands and sleeves covered with black spots like ink; they were frightened at the sight and considered it as a prodigy of ill omen to them, like

like the storm of frogs in Egypt; but still more when on turning their faces to heaven to say their prayers as they laid in bed, they soon found their mouths and eyes filled with a black rain, which seemed to confirm to them that they had got into the kingdom of the devil; further examination, however, of the room and canopy over their heads, for cieling it had none, at length calmed their fears, but suggested the prudent step, however, never afterwards to pray in bed with their mouths open.

On viewing also the neighbouring apartments to their bed room, they found themselves to be separated only by a broken partition of wicker work from the habitation of the cows and other animals, who now began to salute the rising sun with a variety of pleasant noises; the calves and cows lowed alternately, the goats and sheep bleated, the pigs grunted, and all the bed-fellows thus joined in a concert of music, by which they proved themselves to be as hungry as the travellers began now to be themselves; but on inquiring for the larder they found it to be at the opposite end of the cabin, into which none are admitted but the mistress herself; it is called *Ben*, the house, an abbreviation, I suppose, of *behind* the house; but I assure you it was not a Cloacina, although containing a good collection of nosegays; this is the store room for all the family: here the good wife deposits all her dainties, her butter and cheese, milk and whey, barley bannocks, goat-hams, and also near the sea haddocks dried in the sun over the steam of a dunghill to give them a relish, which the store room itself does not diminish. Here also are deposited all her own trinkets of ornament, together with the dirty linen of the family, her own

tattered

tattered petticoats, and her husband's best trowsers and breeches, when he has any. This is, in fine, the *sanctum sanctorum* of the family, which the good wife guarded with as jealous an eye from the soldiers, who accompanied the surveyors, as Cerberus watched the banks of the river Styx: but it was soon found, however, that a few halfpence would turn the key of the store-room, just as a good sop is said to stop easily that hell-dog's barking; and thus, when the husband was absent, a bason of milk might be obtained, if wanted, by such gentle insinuations. These, however, were only the unlicensed fees of office, and such as are not disdained by the chief butlers and bakers of Pharaoh in his more extensive government. Yet, in truth, if not urged by necessity in a very hot day, one ought to be rather paid for drinking the milk, than to buy it, as it had always swimming on the surface a plentiful crop of blacks from the smoky roof, together with straws and hairs, some from the cows and others from the maids, as they often were forced to scratch their heads over the milk pail for want of combs, and there was generally urgent necessity for such scratchings.

Time and thirst, however, soon brought their stomachs to, and the soldiers were ingenious in discovering a method to prevent this dirty mess from descending into their throats, which was by dipping the upper lip and nose very deep into the dish of milk, after wiping their own nose, and those of their companions, and thus they inhaled the liquid only from below: by this means the above delicacies floating on the surface were stopped in their progress by gathering round about the nose, where they formed a circle of various colours

colours like a halo about the moon. Goat's milk, however, has a very rank taste, as well as strong smell; especially as from the necessary method of milking the goats from behind, some additions are often made to the liquor, while the milk maid holds up the goat's tail in her mouth; but hungry dogs will eat dirty pudding.

The payments made for these regales were always seen to be put into a privy purse tied close under her petticoat before, as is the purse of the men likewise; and untutored nature seems to have suggested this cautious mode of keeping all privy and precious articles close together; yet some of the satirical soldiers said it was done in order to tell them what more might be had for money. With these fecs of office the good wife buys a new broach to keep her plaid together, or to pay for a jug of whiskey, when some of her old cronies in the neighbourhood come to visit her, for although the men will sit in a circle for hours together talking of news, drinking whiskey out of a horn cup, and treating one another with snuff out of a ram's horn, yet they judge that spring water is the best liquor for women to keep them cool and chaste. As the pin-money thus obtained for the wife's own use was profitable and conducive to her private views, so it was still more eminently useful and refreshing to those weary travellers in a sultry day, who otherwise could procure nothing else to drink than spring water along with the women, (as whiskey burnt their mouths and increased their thirst:) but the grant of a bason of milk was too often confined to the surveyors alone as an honorary present, and a child was generally sent with the soldiers to shew them the best spring, accompanied with the loan of a dirty can. They, however,

preferred

preferred another method, which the examples of the natives had taught them, and which was to lie down flat on their bellies and suck up the element with their mouths quite fresh as it issued from the earth, and just as cows and horses drink. It must, in truth, be allowed, that spring water so drank is superexcellent; and, indeed, the only good thing in the country, except in salmon season; it is also as plentiful as excellent; so that I believe it to be habit alone which makes men pay high for wine and strong liquors, or else from their having never tasted the luxury of such spring water in a hot day, just as many never saw the natural beauty of a rising sun.

As to provisions they never could discover there any eateable which engaged their affection so much as the above liquid element. The venison is of the red-deer kind, and both strong and seldom to be obtained; the roebucks as seldom, they being very shy and quick-sighted, so as not easily shot, except at the edges of woods in an evening, when they come out of cover to feed, but as quickly run in again: hence the soldiers used to ask, when any of their companions were absent late at night, whether they had been to shoot a roebuck or a highland lass, as both of them always hastily ran to the cover in an evening when pursued, they being as shy as the roebucks by day light.

The chief food consisted eternally of capper, capper, capper, that is, of thin oat biscuit, which stuck in their throats even with cheese and butter; and yet the natives as familiarly invite a friend to come and eat a capper with them, or to take an egg, as in England to eat a piece of mutton with them. As the Scotch are all said to be *larned*, this seems one proof of it, for the least

least instructed of the natives could inform them that capper was a Latin word preserved in the highlands ever since the time of the Romans from *Caper* a he-goat; and, indeed, one should think there was some truth in this, as it is not to be found in Shaw's Gaelic Dictionary, nor yet in Lhuyd's Irish Dictionary; but it was not clearly comprehended how a he-goat produces cheese and butter, yet, possibly, the Commissioners may be able to give as good an account of this as of the magnetic meridian.

Sometimes, however, the natives offered the variety of another dish, which they called *sowins*; this is a brown jelly made by steeping bran in water until it turns sour, and is then eaten with a little milk, which was only a change from rank to sour; they, therefore, preferred goat-cheese, though full of hairs, and not a little strong; whether these were the hairs of that animal, or some of Pope's hairs left in sight, they did not examine, from their length or coarseness: but as the foxes and hares of that country have very thick coats of hair given by nature to preserve them in the severity of winter, so it was observed that the milkmaids had very long and thick brushes on their heads, intended, doubtless, by nature to preserve their constitutional warmth in a cold climate: it is no wonder then that these were profusely scattered into every thing.

Once, however, they had another variety offered to them; for one morning a man came almost out of breath to say that they might now be able to purchase some fresh meat, for he had observed that the gentlemen travellers bought old stale eggs, old dried fish, old hens, and old women, for want of younger things, but he could now procure them something quite young—

"*Well*

"*Well, friend, what is it?*" "Why, a young calf." "*How old is it?*" "Oh, not above a day old, and I din'ney ken whether it was born alive." "Oo't away, oo't away, maun," says their Highland guide (who always made himself interpreter also) "the maun means, gem'men, a slinked calf, and in gude troth it be unky gude ating, if well dressed, in its own waters."

The experiment, however, was not tried; and some better hope was excited on being told, that at the houses in view was a public house, which they call a *change-house*, in expectation of obtaining a little beer; but that name is given very improperly, for they found there no change at all, no beer, and nothing but whiskey and capper, capper, was sold there, which might, indeed, be changed for their money. The good wife, however, told them kindly, that if they would stay all night she would brew them some beer in her iron kettle: but the weather was fine and could not be lost; for never was the proverb more true than there, that hay must be made while the sun shines; since frequently after a fine morning the white clouds might be seen skimming along the sides of the distant mountains, and when they came nigh, most certainly deluged the whole valley with a flood; their chief rains being in the middle of summer, which helped, indeed, to cool the air, but impeded the surveying operations, and too often caught them, where they could obtain no other shelter than a rock or a shattered pine tree.

The common sign for a change-house is every where alike; no change in that any more than in capper, and consists of only an old broom stuck upon a broomstick, and fixed up at one end of the house until the wind blows it down. The cabin itself is always also of

the same construction as the others, the walls being only stones piled upon one another without any cement, so that the wind blows through every hole between them; for which reason and many others which were both felt, smelt, and seen, the surveying parties preferred their tents, which they always carried with them, and pitched on some dry spot of grass at night; except when the wind was high, which generally rushed with such violence through narrow vallies, as soon to overset those temporary towers of Babel, and leave them exposed naked at midnight to the wind and rain, and the weather was always very changeable and deceitful. In these cases they were forced to take shelter, if it may be so called, in the neighbouring cabins, or become friendly associates to their cattle till the storm was over; but on the west coast it often rains every day for two months together, in the middle of summer, attended with storms of wind.

These misfortunes, however, gave an opportunity of seeing the decorations of those cabins within, the fire of which is in the middle with a small hole at top, for such smoke to escape, as does not come out at the low door, after taking a whirl quite round the house; but there was little room found for wet strangers to dry themselves, and as little fire, the family sitting close round it, like so many cats on their bums: sometimes, indeed, a stone of honour was kept in the cabin for the master of it, or to be offered to strangers to sit on, as a hospitable kind of arm chair, and afterwards to serve for their pillow at night. The darkness of night, however, and the artificial darkness caused by the smoke, the ingenuity of the natives have found out a method to illumine, in some degree, by means of natu-

ral

ral candles, which ever since the time of the Romans have laid hid in their peat-mosses; for their woods being then burnt down, the pine trees have ever since laid at length immersed in those mosses, and are now become so much like touch-wood, that by shivering off slices of them they serve in the place of candles, with the assistance of one of the children, who take it in turns to be candlesticks: for by holding a shiver of that fir wood in each hand, and lighting at the fire the opposite ends, they raise a blaze; which is constantly kept up by the child's breaking off the little burnt ends, by rubbing one end against the other, and thus renewing the blaze.

The operation of making oat cakes for capper was also found to be by flattening the dough with the hands into round and thin cakes like pan-cakes, and then drying them over the fire in a thin plate of iron, called the girdle. After having the first time seen this operation, a soldier was always placed sentry for the future over the maid, who made the cakes, in order to discover whether she had not got the itch between her fingers. Sometimes, indeed, the soldiers were able to buy a half starved sheep, for which they paid three or four shillings, and divided it among them to be broiled over their next fire; but the sheep are so starved in winter that no good mutton is to be had until near Michaelmas; and this was the only flesh meat that was ever tasted for six months together, unless when the surveyors could buy an old hen, or were invited to some Laird's house to partake of a roast fowl.

It is certain, however, that notwithstanding all these privations the parties did return after many hair-breadth escapes, without the loss either of lives or limbs,

but as certainly they did only just live and vegetate. With respect to sleep, indeed, they fared better; for fatigue always brought on balmy sleep and pleasant dreams, and although not on soft beds of down, yet at least on sweet ones, when they slept in their tents; for they soon learnt from the natives the luxury of sleeping there on beds made of heather, rather than the beds at the change-houses, to be scarified in the morning with fleas and lice, unless when forced into those hovels by storms of wind and rain: oh, the sweet beds of flowery heather, which never obstructed that restorer of the human frame, balmy sleep, and the oblivion of all former sorrows and fatigues! It was able even to say peace to the cravings of a hungry stomach until the morning came, and capper came again! except that blessing of sound sleep at night, they tasted of no other in the day time, unless the tea and sugar which they carried always along with them, and which the pure spring water heightened into a luxury. These were the two panaceas, which made them forget both past calamities and present ailments; for in hot weather tea kept until cold was the best and only draught, which they could depend upon obtaining to allay their thirst, and which they always carried in a bottle, as others do cordials; and after their being wet, if it was made hot again it became a sovereign preventive of colds.

But there is great dexterity, however, required in making up beds of heather, which deserves a patent more than any medical nostrums, and which consists in keeping all the small flowery ends upon the top of the bed, and squeezing down the coarser and harsher ends into the bottom; and such were the only luxuries enjoyed by the surveyors! And now ye dainty epicures

of

of London, travelled coxcombs, haranguing over French dishes, ye chairmen of city feasts and corporation dinners, with napkins tucked under your chins, who search the East and West Indies for poignant sauces to give relish to your languid stomachs, oppressed with fulness and heavy port-wine; who send to the ends of the world for tasteless turtle, and pretend ecstatic joy at the sight of domestic cod if crimpt alive, or lobsters roasted at a slow fire, until they shriek out in vain for pity from man; if ye did but know the luxury of a draught of fresh spring water after the fatigue of a long walk, in a hot day, over sharp rocks, or mosses, which shake under one, with wet and sore feet from morning to night, one's face either scorched with the sun or else drizzled over with a soaking mist; if ye did but know how sweet is repose of body on a knoll of grass, all stretched at ease beside a bubbling spring of cooling refreshment, under the shade of an old weather-beaten tattered pine tree, which has braved many a storm in order now to afford cover from the sultry sun, then would ye know the great difference between the natural enjoyments of human life, and the pretended artificial ones of senses benumbed by plenitude, between the real substance and the mere name of pleasure!

Sometimes, however, the surveying parties came to little nests of buildings which they call towns, three or four of which are forced to club together to send one member to Parliament, just as nine tailors make a man. Here they expected to find more comfortable change-houses, but still scarce any change at all for the better; their motto is every where *semper idem*; for although in some things they were, indeed, varied, yet no effectual change; even the tents and beds of heather we

still regretted to preserve one from the fairies; the dishes of provision, however, were a little different, though still no flesh meat but starved mutton. One dish offered up was called a *haggis*, being a kind of thin pudding put into the guts of animals, and much of the same colour and smell as the original contents. Another was *black sheep's-head broth*; not that the sheep there have naturally black faces like the Norfolk sheep, but they are sent to the blacksmith's shop to have the hair singed off with hot irons, which renders them black, and hence the broth has the taste of singed hair, or burnt woollen cloth, which is considered there as a haut-gout. Another dish was *frightened chicken broth*. A great alarm was one day caused at hearing all the landlord's yard in an uproar, master and mistress, men, maids, and children, running about helter skelter, the hens screaming, ducks quacking, dogs barking, men hallooing, maids squeaking, children clapping their hands like mad devils; at first it was thought that the house was on fire or hell broke loose, but it soon appeared that they were only in chase of an old hen, whose screams proclaimed her capture, and so the chase ended. She was soon cut into small pieces, and boiled with Scotch barley, and some eggs broken into the liquor with chopped *kale*, a kind of sprout, and thus broth made of the whole. It was said that the chase would help to make the hen eat tender, just as in England they bait bulls for the same purpose; but it was with difficulty that the flesh of the old yellow dame could be picked from the bones, and this they call *chicken broth*.

The principal change found in these towns was in the signs of the change-houses; for, instead of an old broomstick,

broomstick, the whole side of a house was here transformed into a sign, being painted over with diverse devises symbolic of meat and drink. On one place was painted a large bottle with the beer squirting out high, and after forming a monstrous arch, like a rainbow, it fell into a drinking glass placed to receive it; in another part was a large black kettle with a piece of beef sticking out of the top of it, &c.

It must be confessed that these signs were more appropriate than a broomstick, the rooms being never swept; and the only thing blameable was to find that Puff has his houses there as well as in London; for on being invited in by the sight of boiling beef, nothing was found within but still capper, capper, and the beer was also as small and vapid as the sign was large and witty—nothing but capper and small beer being to be procured there. No company was found in the house except that impudent fellow Puff, who was just arrived from London in his post chaise and four, and had seated himself by the kitchen fire in his arm chair, smoking his pipe, and giggling at the travellers being so nicely taken in by his stratagems: as they went away, vexed at the disappointment, Puff cried, in an upbraiding tone, "that he thought Englishmen knew better than to expect more except just to see boiled beef here, without tasting it; for they eat so much of it in England that none was to be had any where else in Europe—the apology was not more agreeable than the disappointment."

They were entertained however, here, by the approach of a public crier of lost goods: his first cry was "I let ye to wit, that there was tint yestreen a twa year old shealtrie," and so on, describing the marks. His next cry was, "I let ye to wit, that there was tint

yestreen a whe bit she bearnie; she had on a blue coat, and under her small mutch were to be seen a few red hairs between her twa lugs." It was wished to have this cry interpreted, but they were afraid to ask the landlady, lest it should put her to the blush; but the highland guide coming past at that instant, it was found that a *mutch* meant nothing but a cap on her head, with a few red hairs under it between her *ears*. Here also they met with a novel kind of ferry boat, which entertained them much; there being an adjacent river, without any bridge, the highland girls hire themselves out to carry passengers over on their backs when the water is high. After having made your bargain you get up with your arms round her neck; she then very dexterously pulls up her coats, which she tucks up in a huge bundle before her, and without any fear of the open air, wind, or water, trots cross the stream with a staff in one hand while the other stands guard over her bundle before; so that if the load on her shoulders should extend his hand (which is against the law of the land) the protuberance before is so large that he could not reach beyond that bundle. Necessity is said to be the mother of invention, and has here found out unthought-of advantage in the dress of women above that of men, as by the above natural method pursued nothing is wetted which is the worse for being washed, for shoes and stockings they never wear: except, indeed, when they go to kirk on a Sunday, and then they are carried in the hands until near the kirk, where they sit down on a knoll of grass and put on their sandals, to which place they again repair after kirk to pull them off, and go home barefoot. The surveying parties were once invited to a wedding and dance, and the same mode was

was practised there also; for after the dance was over, each partner attended his lass to the nearest green spot, and helped her to pull off her shoes and stockings before she returned home. If such frugal ways were observed in England so many men would not be ruined by their wives' extravagance; and if Puff had not writ about what he did not understand I should have never made known these good examples set by the daughters of Eve in the north.

P. S. I have since found that Shaw, in his Gaelic Dictionary, does mention *capper*, but he spells it *Ceapaire*; and as his next word is *Ceapairam*, to spread upon, or daub, he seems to conceive this latter verb to have given origin to *Ceapaire*, a piece of bread and butter. So that the *larned* derivation of it from the Latin *Caper*, a he-goat, can be only one of Puff's inventions, with which he first puffed up the Scotch, and then imposed upon the English traveller, as if it had been derived from Latin 2000 years ago.

FACT AND HUNGER AGAINST PUFF AND LUXURY.

ART. IX. *Defects of modern Criticism.*

TO THE EDITOR OF CENSURA LITERARIA.

SIR,

It has been shewn, in my last letter, that Barthelemy has distributed all Jewish coins into three classes. 1. Those which he conceives to be attended with *some* evidence of their having been coined by Simon Maccabee.

Maccabee. 2. Those which were certainly not coined before the reign of Trajan. 3. Those which have no marks whereby it can be ascertained in what age they were coined. It is proposed then to balance the evidence for or against each of these three classes.

Now, as to the *third* of them, we have to observe, that Barthelemy hereby acknowledges that the legends and types on many of them will just as well suit with the rebellion under Barcochebas against the Romans as the emancipation of the Jews from the Greeks under Simon the Maccabee: of this nature then is the *liberation of Israel*, and also the dates of the first, second, third, and fourth years; for although that rebellion lasted only about four years, yet as Simon did not obtain the right of coinage until near the middle of his reign of eight years, there could not be more than four years also to be dated afterwards by him in case Simon reclaimed them from the first year of coinage, and not from the first of his reign; but as we cannot know which of these two methods he adopted, this circumstance of the dates, therefore, contains no mark in favour of either age in question in the first and second classes: except that in 1 Maccab. xiii. 42, and xiv. 27, the dates are from the *accession*, which makes *against* these being his coins.

As to the *second* class it appears that there are only four coins which are known with certainty to belong to it: and in regard to the *first* class, if we cannot find any mark which can enable us, with equal certainty as in the second class, to determine whether any one of those coins has a right to be included under the *first*, then it follows that all the Jewish coins, except the above

above four, ought, in reality, to be included in the *third* class, and that this distribution, into three classes, is imaginary and delusive. One would have expected, therefore, that Barthelemy would have pointed out some marks whereby those of the *first* class might be distinguished from the *third*; yet all that he says on this head is this—"There are some coins, which, by their fabric *(fabrique)* being conformable to the coins of the kings of Syria, in the second century, *before* Christ, *may* go back, *(peuvent)* so far as to the age of Simon Maccabee; there are others on which the letters are so inverted, disfigured, and transposed, that they seem not to have been struck until the second century *after* Christ, when the workmen began to be no longer conversant with Samaritan letters."

But all those coins examined by Reland and Ottius, which, if any, they thought to belong to the age of Simon Maccabee, have their letters as much disfigured as any others whatever; for any person, therefore, to pretend that it is possible to distinguish between the disfigurement arising from the incapacity of the artist, and that from the corrosion of time and the deficiencies of parts of letters, by their being worn away, is again all imagination, not any actual and certain marks of difference. It is, in fact, only by comparing several coins together that any of the legends can be deciphered, the letters worn away in one being ascertained by some other; and no one legend can be read by itself alone, as those two authors acknowledge, and Barthelemy also himself: and as to transposition, this is often found even in Greek inscriptions of the best age: but before it can be ascertained that there is only such transposition in these legends, it is necessary to know what

what the word *would be* if written without any. Now this is very difficult to know, as is evident by the different words, which Reland and Ottius pretend to read on the very same coin, one finding the word *Zion* where the other finds *the Greeks*; and still further by the very different words arising from the disjoined letters there found, if differently combined together into words, as appears again from the discordant readings of the above two authors; for one finds a date of 224*th year* on a coin where the other finds *fourth* year only. What the properties are, which Barthelemy includes under the word *fabrique*, introduces still further uncertainty, especially as in another place he calls it *module*. If the *size* is one of them, or the chief of the properties included under *fabric* and *model*, then so far as has been hitherto ascertained by representations of those coins by Reland and others, it does not appear that the size of those ascribed by them to Simon Maccabee differ any way materially from those certainly struck under Trajan; or if there be any difference it has not been pointed out in books, and ought to be stated more precisely before we can admit that uncertain word *fabric*, or *model*, to become a sufficient mark whether it was coined under the Syrian kings, or two hundred years later, under Trajan: so that Barthelemy should have told us by what species of medalic sagacity he could smell out this difference as to the age in which a coin was struck by means of the *fabric*, as he expresses himself, the meaning of which he ought to have explained, and what are the constituent parts of it; at present it may mean just what any one fancies.

There are, indeed, some coins of a larger size than the rest; but in general these have been reprobated as

spurious,

spurious, and if not, yet it is only the difference in the fabric of the smaller ones, such as those examined by Reland, and those struck under Trajan, on which the determination must depend. Therefore before any conclusion can be drawn any way from this mark of antiquity pointed out above by Barthelemy, a clear account must be given, as to what articles of fabric the four of Trajan differ from all the rest; and whether any of the remainder differ so much among themselves, that those ascribed by Reland and Ottius, or others, to Simon Maccabee, have a fabric of antiquity clearly different from the rest of them; remembring also that even those smaller ones of Reland are of such different *weights*, if not *sizes*, that Ottius says, "some of them weigh half an ounce and a quarter part more, others not quite a fourth of an ounce, others still less." *p.* 85.

Now amidst such differences as these it would be curious to know what peculiarity in point of *fabric* alone will prove any one of them to be more ancient than the others. Until this be better known the word *fabric* seems to mean nothing else than *medalic imagination*; just as the readings of the legends sometimes do likewise, although in less degree, as for instance where Reland and Hottinger read the sense of *illic bonum*, Ottius finds the name *Simeon*, (p. 83), and *Zion* instead of *the Greeks:* how can Barthelemy find coins of such different weights to agree all to the *fabric* of royal Syrian ones?

But even if such faithful sensations of antiquity can be acquired by long habit, as shall enable one to distinguish by their *fabric* such different coins struck at two hundred years from one another; yet why might not Barchochebas, in the reign of Adrian, form coins, which

which were yet, by accident, only similar to the *fabric* of coins by the Syrian kings, while he therein imitated the coins of some of those free cities then existing in Syria, which were chiefly current in Asia; and which free cities might have preserved the *fabric* of those of the Syrian kings, whose kingdom ended only 170 years before Barcochebas, to which the establishment of free cities succeeded, called *autonomies*, under the protection of the Romans. Now, however these cities might alter the legends and types of royal Syrian coins before current, yet they might preserve the former size, or *fabric*, and intrinsic value, still the same, for the convenience of commerce, together with other constituent parts of the *fabric*, whatever these might be; and these Barcochebas might imitate for the very same reason,—the convenience of having his own coins become readily current, in order to procure necessaries for his army. His coins, moreover, might not be formed by himself in Judea, but by the Jews, his associates, in *different* parts of Asia; for they were all in commotion from one end of Asia to the other, and even in Egypt and Lybia. Some sent money, and some men, and they would, doubtless, send the money if coined by themselves, in such a form as would make it readily pass current, rather than invent a new and different *fabric*: but it would be very extraordinary if in *all* those friendly cities every one of them should, in the space of 170 years, have altogether altered the fabric of the coins issued before under the Syrian kings; or that although coming from such different and distant parts of Asia they should be all alike in *fabric*, legends, or types. Some of those Jewish coins then having *Simon* on them might hence resemble, in fabric, the

coins

coins of the Syrian kings, without having been actually struck *during* the existence of those kings in the second century before Christ; and thus this circumstance of the similar fabric of the coins does not alone become a sufficiently distinguishing mark whether they were struck under Simon Maccabee or Simon Barcochebas, as Barthelemy pretends: and this is the *only* mark which he mentions as being able to prove that *any one* of the coins in question belong to the *first* of his three classes, and to Simon Maccabee, not Barcochebas. So that without some better proof, his first and third class ought to be ranged together as being both of them equally doubtful with respect to their age of coinage; and thus there are, in reality, only two classes.

There is, however, another circumstance which, although not mentioned by him, may be considered by others as a mark of difference in point of antiquity, and which is, the great *variety* of types upon those coins; this may be to indicate that they could not be *all* of them coined by Barcochebas in the short space of his reign of four years or less; but must have been struck in several different reigns in the 240 years between Simon Maccabee and Barcochebas. But this mark of difference I have obviated already, since that diversity might have been caused by the coins being struck by different bodies of Jews, in many different and distant parts of the world, who sent money to the assistance of Barcochebas in Judea.

It may, indeed, be still suggested, that not only are the types different, but even when the very same objects are represented, such as the pot of manna, or Aaron's rod budding, scarcely any two of them are alike in form;

form; but this again might be produced by the very same cause as before; for different persons, in different regions might happen to agree in exhibiting the same sacred utensils on the coins, and yet give them very different forms; since not any one of them might know, in the age of Barcochebas, what the real forms had been, it being then sixty years since those utensils had been carried away to Rome by Titus, and exhibited at his triumph there. Nay, such a diversity is more likely to have happened thus under Barcochebas than under Simon Maccabee, for during his last four years of reign, after he had once fixed on a suitable type, what motive could he have for changing it so often in that short space of time? Those which have different types, indeed, may have been formed by some of his successors, but even the same types give different forms to the same utensils, even when they have all the name of Simon on them, and also have the letters of the same legend differently formed; and sometimes, moreover, one has a letter in the same legend, not found in any other of same type and legend. Thus the fourth letter, in the first of Reland, before the end, is the fifth letter in his second coin, before the end of the same legend; which, if not a mere error of the artist, gives such a different *sense* as proves it, at least, to be coined in a very *distant time* from Simon; and if it be an error of the artist only, then it proves that no conclusion can be derived from such errors and transpositions in letters concerning the *real age* of the coinage. Now such variations as these in the same types, or such diversity in the types themselves, might just as well be caused by the coins being struck by different bodies of Jews, in different nations, in the same short reign of Barcochebas,

Barchochebas, as by different artists in different reigns among the successors of Simon: but whenever such diversities appear in coins having the name of Simon on them, they are thus more easily accounted for under Barcochebas than under Simon the Maccabee, or, at least, just as easily; so that no conclusion can be drawn hence either way toward arranging such coins in different classes, as if formed in different ages. There is one further circumstance, however, which makes rather in favour of all these coins belonging to Barcochebas; this is, that no coins have been found of Johannes Hyrcanus, successor to Simon, although he reigned thirty-one years, and Simon only four, after having obtained the right of coinage. Did then Johannes renounce the privilege, or have all his coins perished, although such various ones of his predecessors have been preserved? At least it has not occurred to me that any such have been ever discovered; if there have, it must have been of late years in the collections of Pelerin, Bayer, or later ones; and if any coins of Johannes are to be found there, it is to be wished that some person, who has had opportunity to consult those collections, would inform the public of it in your publication, that we may obtain some new grounds for consideration. Until then we must conclude, that if Johannes did coin money, he *may have* preserved the types, and, possibly, the name of Simon on them; so that some of those, now in our possession, may really belong to Johannes. But this is mere conjecture, and it is more probable that they have all perished, therefore that those of his predecessor Simon have perished likewise; and thus that the coins so generally now pre-

served belong rather to Barcochebas, who lived 240 years later.

This conclusion is strengthened by another fact; for the successor to that Johannes was Aristobulus, as he called himself by his Greek name, although his Jewish name was Judas. He was the first high priest who assumed the title of *king*; but he reigned only one year, and was succeeded by Alexander Jannæus. Now Barthelemy mentions that of late years a few coins have been discovered with the name of Αλεξανδρου Βασιλεως on the obverses, and on the reverses having, in Syrian letters, either *Cohen-Gadol*, i. e. *high priest*, or *Johannes Rex* on some, and on others *Jonathan Rex*, so far as he has been able hitherto to decipher the legends; but they are all so corroded and defaced, that he is in doubt as to which of those two Jewish names, in Samaritan letters, is upon them: if then so few of these *later* coins have been discovered and this of *late* only, owing, possibly, to some circumstance favourable to preservation; and if even these are uncertain whether belonging to Alexander Jannæus above fifty years after Simon, or to a later Aristobulus Alexander, in the time of Herod, 150 years after Simon; if so few of these, and these so much defaced, have been preserved, and those of Simon's immediate successor, Johannes, *all* perished, is it probable that so many of Simon, himself, *before* Johannes, should be preserved and in so much better preservation than those of *any* of his successors? For indeed even those of Antigonus, the last king before Herod, although found in more plenty, are yet all more or less defaced [toutes plus ou moin defacès.] I doubt, therefore, that

all

all those coins hitherto ascribed to Simon Maccabee ought rather to be arranged under Simon Barcochebas, or, at least, that *none* of them are entitled to be included in the *first* class, as being, with any certainty, of an earlier age, or any way whatever distinguishable from those doubtful ones which form the *third* class of Jewish coins, and which may, possibly, *all* belong to Barcochebas likewise. Thus the only cause why some of them have *Simon* on them, while others, nearly with the same types, have not that name, may be, because he was not at first acknowledged by the Jews as king; but when he was so he then assumed the title of *Simon, Prince of Israel,* on his *subsequent* coins. Yet even here we may discover one *other* fact in favour of these coins belonging *all* to him, which is, that he styles himself *Prince of Israel*; whereas, in the book of Maccabees, Simon is always styled *Prince of the Jews,* Ιουδαιων; which title, as it might seem to exclude the scattered descendants of the kingdom of Israel, for this reason Barcochebas might prefer that *of Israel,* that he might equally ingratiate himself with these, and thus unite those of both kingdoms under this more extensive and general name.

Hitherto we have examined only whether *any one* of the coins, in Barthelemy's *first* class, commonly ascribed to Simon Maccabee, has any marks which can give to them a claim to an earlier antiquity than those in the *third* class. It remains to inquire whether those of a doubtful age, in the third class, have any marks which are *less consistent* with the later age of Barcochebas, under Adrian, than with that of Simon 240 years before.

Now, among the objections which may be started

against all of this third class, belonging to Barcochebas, one is what has been urged by Barthelemy himself, that although Henrion positively gives the name of Simon to Barcochebas, yet he has produced no authority for it, neither is it known that there is any author extant who attributes that name to him. This is, indeed, true; but then neither is there any author extant who mentions what his Jewish name was originally; for as to Barcochebas, it is well known to be only a fictitious one: no one then can affirm that his name was not Simon; but how many names of eminent Romans, their wives, or sons, have, in like manner, not been mentioned by any authors now extant, in respect to what are called their prænomens? And yet, afterwards, they have been brought to light by means of medals of them discovered in modern times, on which their prænomens, and other names, have been all enumerated. The very same may be the case here, and these coins may have recovered the original Jewish name of *Simon*, which had before been buried under the appellation of Barcochebas.

Scaliger informs us, from some rabbinical and doubtful authority, that his name was originally *Cotsiba*, which, if ever so true, might, however, be only a secondary one, of which frequent examples occur among their high priests and others; thus the name of Caiaphas had Josephus prefixed to it. This objection then has no weight; nay, even supposing that Simon had not been the real name of Barcochebas, yet it would still be of no force; and Barthelemy himself has already given a sufficient answer to such an objection in my last letter, in suggesting that he might wish to represent himself as a second Simon: but it might,

very

very probably, be his real name; for Barthelemy has shewn also, in my last, that the Jewish name of Alexander Jannæus was hitherto unknown; yet it now appears from some of his coins, discovered of late, to have been either Jonathan or Johannes.

Another objection which may possibly be started is, whether there be any testimony of Barcochebas having ever actually coined any money; this, however, Barthelemy does not dispute against the assertion of it by Henrion, but refers us for proof of it to Basnage, in his Hist. of Jews, book vi. ch. 9. Now, as I have no opportunity of consulting Basnage, it were to be wished that any person who has, would communicate in your publication what Basnage says on the subject. I can therefore, at present, only refer to the authority of Scaliger, who quotes such a fact from some rabbinical author, but does not mention who his author was. "Cochebas est *Stella* apud Hebræos, sed frequentius dicitur Bar-cocheba *filius Stellæ*; Judæi vocant eum *filius mendacii*, quum ejus verum nomen esset *Cutsba*, quomodo *vocata est moneta ejus nomine cusa*, sed ipse voluit se *Cucheba* vocari postquam tyrannidem arripuit. In veterum Judæorum commentariis scribitur "Ben Cuziba, qui vocatus est Ben Cocba se gessit pro Messia: Ideo vocatus est Ben Cochba (id est filius Stellæ) quia deprehendit de se dictum esse *Perrexit Stella ex Jacob, &c.*" [Animadv. Euseb. p. 215.]

Basnage may possibly inform us from what *Jewish commentary* these words are quoted. Now if the coins of this impostor were so well known among the ancient Rabbins, that they gave them the name of *Cutsba*, what has now become of them that no such coins should be known at present either by the Jews

or Christians? This induces a suspicion that the coins of Simon are these very coins of Barcochebas, and which were, in more ancient times, well known to have been manufactured by that impostor, or, at least, that some of them are of that class which it becomes, therefore, necessary to distinguish with certainty from the others, before any safe conclusions can be drawn from any of them; and there might have been also still another reason why he impressed the name of Simon on what were coined by himself; for this was the name of that Jewish chief who defended Jerusalem against Titus, but being taken was carried to Rome along with the sacred utensils, and after being led in triumph was put to death. The recollection of this event, thus renewed on coins, by the types of those sacred utensils, and the name Simon, would become another incentive daily present to the Jews to excite them to revenge against the Romans. The name of Simon, therefore, was, on several accounts, well suited to the occasion, and to the types of sacred utensils impressed upon the coins; moreover, as the types on the coins of some of the successors of the Maccabees were very different, as Barthelemy has shewn, namely, one or more cornucopias, and an anchor, wheels and crowns; this confirms that sacred utensils had not been types generally employed by the Jews and derived from the practice of antiquity, but rather adopted on some particular occasion; and none could be more suitable to those types than the recollection of their having been within sixty years before all carried away to Rome and profaned by heathen hands in vulgar uses. It is, however, true, that no sacred utensils are found on those four coins certainly coined after Trajan; but

Ottius,

Ottius, at p. 83, reads Simeon on a coin, with sacred utensils, and Reland a different word: the above four nevertheless have other types, which are suitable to the event of Barcochebas, viz. a bunch of grapes on one side on all of them, while on the other one has a lyre, two others a palm tree, and the fourth two columns. The variations here even in four of them only having the name of Simon, and similar variations on others, which have not his name, prove that the subjects of the types cannot serve alone as marks, whether any coin is to be ranked in the first class or the third. The types, however, on those four, although different, yet may admit of as proper an application to the event under Barcochebas as to the age of the Maccabees, and possibly a more proper one. For a bunch of grapes was a fit symbol of that plenty of wine, corn, and oil, which the Jews universally expected under the Messiah; and, although the sacred utensils might have been the first types employed in order to excite the Jews to rebellion, yet when he was once acknowledged by them as king and Messiah, he might then first begin to affix his *name* and *title*, and the grapes as a symbol of his Messiahship; which was, indeed, so firmly considered by the Jews as an indication of the advent of the Messiah, that Christ himself refers to it when he says in Mark xiv. "I will drink no more of the fruit of the vine until I drink it new in the kingdom of God;" and the miracle of water turned into wine served the same purpose of a proof to the Jews of that advent. That the same was intended here by the bunch of grapes we cannot affirm, but it is, in some degree, supported by the palm tree on other coins: that tree, indeed, was the common symbol of Judea, and as such appears on

coins of Titus struck in memory of the capture of Jerusalem: but the palm trees of Simon are different; they are represented as so full of fruit, that the branches bend down low enough for persons, standing under them, to pluck the fruit with their hands and fill baskets with them; yet the palm is a tall tree, and the fruit scarcely ever grows very low. There could not be a more fit symbol of the plenty expected under the Messiah. The lyre again might serve the same purpose of expressing the *harmony* which, under Barcochebas, would now subsist between Judah and Israel, just as the title of *Prince of Israel*, assumed on other coins, instead of *Prince of the Jews*, and the two columns, on other coins, might denote this happy union of those two kingdoms. That such was the intention of those types I cannot assert, and only mean to shew, that they might have as apposite an application to the age of Barcochebas, if not a more suitable one, than to that of the Maccabees; so that no conclusion can arise against their belonging all to Barcochebas from the *subjects* of the types impressed, any more than from the *diversity* in them; which diversity is so conspicuous in those four coins, alone, struck under Trajan, as removes still more clearly any evidence derivable from these circumstances toward arranging any of the coins, either under the *first* class or the *third*, any more than from the *name*, or other *legends*. A similar diversity is found in the types of Greek coins relative to the very same events; variation seems, in those ages, to have been every where the order of the day, and every artist invented just as he chose for himself: but it would, with greater probability, happen during the extensive influence which the insurrection, under

Barcochebas,

Barcochebas, had over the whole body of Jews, however dispersed, in distant and different nations, than under the contracted government of Simon the Maccabee, during which no variation could take place except by his own express direction. Now, at a time when coinage was so novel, uniformity was rather desirable than diversity, that distant cities might know whose coins they were which were tendered to them in commerce; whereas those under Barcochebas might be coined by different bodies of Jews, in distant nations, some of whom sent money to him, and some men; but who could not have conferred together to agree either upon the same *subject* for a type, or the same *form*, for it, even if they did, by accident, coincide in the same subject; neither after sixty years could there be many Jews, then living, who could remember what the real form of the pot of manna, or any other sacred utensil, had been, as they must then have been above seventy years of age; hence that diversity in forms!

S.

[*To be concluded in the next Number.*]

ART. X. *Letter of T. Coryate the Traveller.*

TO THE EDITOR OF CENSURA LITERARIA.

SIR,

The original of the following letter is now in my possession, and does not appear to have been printed. Considering the very singular and extraordinary character of the writer, I presume it may be sufficiently curious and interesting to lay before the readers of the CENSURA.

No. 37, St. James's Street. ROBERT TRIPHOOK.

To

To y^t. right worsp^ll. S^r. Michaell Hixes, Knight, give these with all speede.

"RIGHT WORSP^LL. AND GENEROSE S^R.

"Though I feare I shall incurre y^or. reprehension for p̃suming to write vnto y^or. Worship, yet I hope y^t. sup̃ficiall acquaintance which I had w^th. y^u. lately at Mr. Ingram's (where it pleased y^u. after a very debonaire and corteous manner to take notice of me), will in some sort dispense w^th. my bouldnesse. I write vnto y^u. partly, by way of deprecation, for my error com̃itted at y^t. time, at Mr. Ingram's table; w^ch I beseech y^u. to impute not to any voluntarie malipartnesse of mine, but rather to the merry prompting of y^e. joviall black-bearded gentlema̅ y^t sat next vnto me, who, y^u. knowe, is soe much given to his παρρ Ηορα and libertie of speech y^t. sometimes he will not sticke b^l. amicissimum quempiam p̃stringere, even to glaunce w^th. some exquisite straine of witte at y^e. dearest freinde he hath; partly also for y^t. I am soe bould to insinuate myselfe vnto y^u. with a suite, wherevnto if it shall please y^u. to condescend, not onely I my selfe shall be obliged vnto y^u. for it in y^e. strictest bonde of true observance till I suffer y^e. fatall dissolution of my bodie and sowle, but p̃haps many notable me̅bers of o^r. com̃onwealth may render no small thankes vnto y^u. for y^e same; therefore, without any long introductions, to discover vnto y^u y^e sum̃e of y^e. matter, it is thus; having travelled about 2 yeares since in these 7 famous countries France, Savoy, Italie, Rhetia com̃only called y^e. Grisons countrie, Helvetia, alias Swicerland, some partes of high Germanie, and y^e. Netherlands, I was disposed to turne my microcosme (a phrase y^t. a certaine learned gentlema̅ not long since vsed of me) into eyes, I meane to prie into all thinges of chiefest

chiefest remarque yt. were obvious vnto my eyes, in every place where I travelled; in soe much yt. by my incessãt industrie and Herculean toyle, I wrote soe many observations in ye. foresayd countries as have filled very neere 4 quiers of papr, having in ye. space of 5 moneths survayed 47 cities; and this my Itinerarie I have concealed soe long yt. it seemed cũ tineis ac blattis vixari (as elegãt Angelus Politianus writeth of certaine of his bookes in ã epistle to Lawrentius Medices Duke of Florence) determining indeed rather, Thetidi aut Veneris eas sargire marito, then to evulge them to ye. light of my countrie before ye. consumãtiõ of my future travells, wch. I thinke will be very neere 10 yeares hence; but some of my deare freindes, especially a certaine learned gentlemã one Mr. Laurence Whitaker, hath vsed such importunitie of pswasions vnto me, who, amongst other things, alleaged yt. excellẽt pverbiall verse.

Πολλα μεταξυ πελει κολικῳ και κειλεϊ ακρῳ;

yt. I have confidently resolved, by Gods gracious pmissiõ, to imprint ye. observations of my past travells for ye. benefite of my travelling countrie-men, before I goe abroad againe: for wch. cause determining to dedicate them to ye. prince* I went lately to his Highnesse and pnounced ã oratiõ vnto him before a great assemblie of courtiers, and withall presented vnto him my iornall, who soe graciously accepted it yt. he hath pmised to entertaine ye. dedication thereof. Since wch. time I have laboured very much about ye. licencing of my booke yt. it might be printed, first wth. ye. late Arch-

* Henry, Prince of Wales, died 1613.

byshop

byshop of Canterbury,* whose sudden death hath much defeated my designemẽt; after yt. wth. some of ye. high Comissioners and ye. Byshop of London,† of whõ I can not get añ approbatiõ, seeing it is not in their power to allowe any bookes to be printed (as they affirme) but theologicall. Soe yt. ye. whole scope of my suite vnto yor. Worship doth tend vnto this, yt. yu. would vouch safe to intercede for me vnto my Lorde Treasurer‡ yt. it would please his Lordship to give order it may be printed in London with some expedition: ye. Prince not onely approving yea applauding it together wth. all those selected flowers of gentilitie yt. flourish in his Princely courte, but also earnestly expecting it; especially since there is not as much as one line contained in my whole iornall yt. maketh against or. state, or any forraine Prince confederete wth vs, or against religion or good manners; my booke containing principally ye. most remarkable antiquities of those cities yt. I have described, yea and soe many of them yt. I hope yu. will pardon me though I thinke yt. no mañ of or. nation since ye. incarnatiõ of Christe hath observed more for ye. time in ye. foresayd countries, wch. I hope yu. would not hold to be vnlikely if yu did but knowe what intolerable paynes I tooke in my travells both by day and night, scarce affoording myselfe 2 howers rest sometimes of ye. whole 24 in ye. citie of Venice by reason of my continuall writing; wherevpõ divers English mẽ yt lay in ye. same howse with me, observing my extreme watchings,

* Dr. Richard Bancroft died 2 Nov. 1610.

† George Abbot, D. D. obtained the see of Canterbury in the following year.

‡ Robert, first Earl of Salisbury, ob. 1612.

wherewth.

wherew^th^ I did grievously excruciat my bodie, instantly desired me to pittie my selfe, and not to kill my selfe w^th^. my inordinate labours. To conclude, if it shall please y^or^. Worship to gratifie me in this my earnest supplication, y^u^. will adde vnto me y^e^. very spurres of diligence, and give me wonderfull encouragement to observe such thinges in my future travells as I doubt not but shall be acceptable to y^e^. King and Queene themselves and all their royall children, as also to the greatest peeres and nobles of this kingdome, in hope whereof I will com'end y^or^. worship to y^e^. gracious clientele of y^e^. omnipotent Jehova.

Fro' my chamber, in Bowelane, this 15^th^. November, 1610.

Y^or^. Worship's most suppliant beadesman,

THOMAS CORYATE." *

ART. XI. *Old Poetry.*

[*Lycence to lyue at ese*

The seven deadly sins form a principal part of the Persones Tale told in prose by Chaucer; with which tale the author of the following lines seemed fully acquainted. They are transcribed from a MS. noticed in the last volume, p. 344, as containing a poem ascribed to Lydgate, and are similar to his manner and prosaic style. The original is written as prose, with the commencement of each stanza distinguished by a paragraph in red ink.]

" As I walkyd vppon a day,
To take the aere off felds and flowre;
In a mery morenynge off May,
Whenn flowrys were ffull off swete flauowre;

* Born 1577, died at Surat, 1617.

I hurd

I hurd one say, O God, verray! [a]
How longe shall I dure yn my dolour?
And onn his kneys he began to pray;
Now, good God! send me thy succour,
Maryes sonn, most off honour!
Thatt ryche and poore may po * and plese;
Now geve me lyfe yn my langour,
And yeve vs lycence to lyfe yn ese.

To lyfe yn ese, and his lawys to kepe,
Grawnt me God yn blysse so bryght;
And wit yn that cabonn lett vs neuer crepe;
Ther as Lucifer lyeth I lok [b] wit owt eny lyght;
My dedly wowndis ere derne [c] and depe,
I haue no place to represse them aryght;
And smertynge, wyll nott suffer me to slepe
Tyll a leche wit dewte haue them dyght; [d]
Hitt most be a curate, a crownyd wyght,
Thatt knew the querely off bene and pese; [e]
And els thes medicynys haue no myght,
To geve vs lessons and lycense to lyve yn ese.

A wykkyd wownde that hath me walt, [f]
And traveld my body fro top to the too;
This wykkid wordyll hitt is I [g] calt,
Thatt hath many a blayne both blak and blo:
Hitt hath me hurt, and made me halt,
My hert, my hondys, my hed also.
Nere I had be baptisyd yn watyr and salt,
Thatt fervent ffeste wold nevyr me fro;
Thatt leche that lyffed Lazer and moo,
David and Daniel, off ther disese,
Amend thes woundis thatt doth me this woo,
And geve me lycence to lyve yn ese.

[a] Truly. * sic. [b] close. [c] secret. [d] drest.
[e] Q. meaning of this line. [f] overthrown.
[g] This appears to be used in the same manner as the letter y is adopted by the early poets.

This

This wownd is noryssher off wownds sevyn,
Superbia, he is the principall!
Pride, partely yn english stevyn, [h]
He is more bitter than venyn or gall,
To hym I haue had lechis a levyn,
And they haue geve medicyns all;
Butt, the soveraynyst medicyn vndyr hevyn,
Hit groweth yn grownd nothe [i] ynn wall;
Humilitas I hurd a lech hit call.
Had I hymm than I were att ese;
God send me thatt syke thrall, [k]
And geve vs lycence to lyve yn ese.

Ira, is the secund wownd!
He ramagith sore both raw and rede;
All my cors [l] he doith confownd,
So sore he swellith yn hert and hede;
I know nonn herbe thatt growith yn grownd,
Nothir no corsiff [m] will qwench his quede;
Butt bonage wit yn a litill stownde
Will make hym dry, and wex all dedde;
God yeve me grace to sow sum lovage sede,
Thatt yn my gardyn may rote areyse;
And els as seker [n] as men etyth brede,
Shall we neuer haue lycence to lyve yn ese.

Inuidia, the third wownd is,
A gritter gnawer than ffelone or gowte!
A [o] is a wykkid wownd, I wis,
That is he hath pour to reyse and rote;
The kynde off the wownde for sort is this,
To brenne the brest wit yn and wit owt;
I askyd a leche how I myght me lys, [p]

[h] Sound or tongue. [i] neither. [k] such a slave.
[l] course. [m] corrosive. [n] certain.
[o] See Tyrwhitt's glossary to Chaucer's Canterbury Tales.
[p] abate.

He

He toke me *charitas* I knytt yn a clowte;
He bade me bawm [q] me ther wit all a bowte,
And than he wold begynne to wate [r] and wese;
And then sonn after, wit owt any dowte,
Thow shalt haue licence to lyne yn ese.

Auaricia, is an horribill sore!
He doth me dere [s] both nyght and day;
For evyr he covetith more and more,
Off plastris than I purvay [t] may;
I askid a mastir off ffysyke lore,
How I myght make hymm drye [u] and vanysh away;
Elemosma was a gentyll herbe ther for,
I wis one the best that evyr, he say,
Take and anoynte hym ther wit evyr when thou may,
And thinke how requiem [w] yn thy rent shall sese;
And then sone aftyr, wit yn a short day,
Thow shalt haue lycence to lyve yn ese.

Accidia, is a sowkyng blayne,
He bollith [x] and bladderith [y] wit yn my bowre;
And makith me ffaynt both flesh and vayne,
And kepith me yn cowche like a cowchoure; [z]
I hurde off an herbe thatt shold lyse [a] thatt payne
Men seith hitt berith a dowbyll flowre;
Vigilate and *orate*, vse well tho twayne,
And hitt shall be nymm [b] the thi dolowr,
As siker as bred is made off flowre;
Smytt ham yn seson wit thi nese,
And the swetnes off thatt swete savoure,
Shall geve the lycense to lyve yn ese.

Gula, is a grevys gall,
He rayvith my rest onn my bed;
And straynyth my stomake strayte wit all;
Wit many a fest, when I am full fed,

q Wrap. r know. s hurt. t foresight. u suffer.
w requiring. x swelleth. y bloweth.
z a setting-dog. a abate. b steal.

I walow

I walow and weyd as a worme yn a wall;
I may nott slepe tyll I haue shamely shed,
Now, mercy, lord! on the I call,
Thatt for vs lett his brest be bled;
A leche hath led his hed to wed,
Thatt he wyll make me a playster thatt shall me plese
Of *abstinentia*, and I hym hed,
Shold geve me license to lyve yn ese.
Luxuria is a lither[c] mormale;[d]
A mercy, lorde, full of pyte!
My brokytt body bryngith yn ball,
And ffrayeth my sowle yn frayalte.
Sum tyme a surgeryn told me a tale,
This was the lesson thatt he leride me;
The rote off an herbe I shold vpp hale,
That clerkis callith *castitas* fre;
Pownd hym and tempre hym, wit penitence;
When the rebaude will on the zese,
Drayne hym and drynke hym, wit confessiore,
Than shalt thou haue lycense to lyve yn ese.
And othir iij herbis ther beth also,
That shall save this sorys,[e] they shall neuer swell,
The first is *cordis contritio*,
That wasshith the wowndis as doith a well;
The secound is *oris confessio*,
That wyll nott suffyr no ded flessh dwell;
[And thyrd] *operis satisfactio*,
That soveray sanatyfe sothly to tell:
Now, Lord, as thow madyst hevyn, erth, and hell,
Geve vs grace hym to serue and plese,
And with yn his gloryus blysse that we all may dwell,
And geve vs there licence to lyve yn ese."

[c] Wicked. [d] gangrene. [e] sorrow.

Conduit street. J. H.

ART. XII. *The Ruminator. Containing a series of moral, sentimental, and critical Essays.*

N°. XXXIV.

A familiar poetical Epistle to a Friend, expressive of private melancholy.

BY A CORRESPONDENT.

TO THE RUMINATOR.

SIR, May 10, 1808.

As you seem inclined to vary your papers by a mixture of poetry with your prose, I solicit admission for the following familiar Epistle, written literally currente calamo, by a very dear friend. As it contains some moral touches, I hope it will not dishonour your *ruminations*. To secure its insertion, I leave the name of the person, who is responsible for it, with your Printer. L. L. Z.

Familiar Epistle to the Rev. ——— ———.

April 13, 1808.

Dear ———————, whose full-stor'd mind
Is with all varied wealth refin'd,
Permit me thus to scrawl at ease,
Without e'en the attempt to please!
Thy mighty intellect can spy
In rudest scrawls ability;
And can with kindest candour sigh
O'er casual imbecility!
Born of a race, whose mighty powers
O'er Europe's wide domains are known,
Thy judgments no vile envy sours,
Thy censure takes no petty tone—

Learning

Learning and taste alike combine
The fiat of thy thoughts to sign;
And genius, fairest of the three,
Is proud to own her strains in thee.
How oft with rapture do I hear
The enlighten'd words thy lips endear;
Oft on thy heart's decrees repose,
Whence goodness as from fountains flows!
To me in candour wilt thou listen,
Tho' in my strains no genius glisten?
Alas! thou know'st not, how distracted
The cares that on my brain have acted;
My spirits low, my body weak,
I scarce in languid tone can speak,
Unless with agonized eyes
Loud indignation's tones arise,
Then leave me once again to languor,
Forgot the very sighs of anger!
Ah! thy more placid bosom knows
Not the wild rage, in me that glows;
Nor aught of the untam'd emotions,
That agitate my ill-starr'd notions!
But thou the tumult wilt forgive,
In which by fate's decree I live!
When night's black shades invest the sky,
Doubtful of rest, tho' tir'd, I fly
To bed, where sleep my frame may bless
With transient forgetfulness!
But all the horrid thoughts of day
Come in a doubly-dark array;
And tear my bosom, and affright
My fancy with their glaring light!
O whence these tumults of my breast,
O why, when other bosoms rest,
Should thus my ease of mind be crost?
Should thus my life in cares be lost?

What special crimes have cast their stain,
Unworn by years of grief and pain?
I wander thro' the fields of morn,
I strive my temples to adorn
With all the simplest flowers, that grow
Beneath the spring's first genial glow;
I dress my humble mental powers
With learning's gems, and fancy's flowers;
I strive my heart to raise above
The selfish worldling's grovelling love,
And lift its bold affections high
On mighty views beyond the sky.
But traverst still, and still opprest,
I never know an hour of rest;
Some insult breaks my wise resolves;
Some new injustice, that involves
My tinder passions in a flame,
Rises my dying strength to claim.
There are, my friend, who still survey
My irritations as their prey;
Who see indignant bursts, with joy,
My vital energy destroy;
And laugh to view th' exhausting pains
I feel, in struggling with my chains.
" He, whom the world a prophet deem,
In his own land has small esteem:"
Ah! friend, I own it with a sigh,
Nor prophet nor yet bard am I!
But still if they, as well they may,
Refuse such praise as this to pay,
The good denied, they might as well
Leave me without the attendant ill!
I've often heard it said, there is
In the mind's own exertions bliss;
And bliss there is; for were there not,
The bard's would be a hapless lot.

God

God help him, how would he endure
The laugh of the conceited boor,
The coxcomb's sneer, the cynic's frown,
The giggle of the senseless town,
The treach'rous critic's cover'd guile,
And yellow Envy's pallid smile.
  Bursting with undiminished fires,
To his own mind the bard retires—
Within himself the kingdom lies,
Which moves his heart and feasts his eyes—
Umbrageous groves around him spring,
Sweet birds within their coverts sing,
Streams murmur, meadows smile, fair maids
Dance or breathe love within the shades,
And harps from fairy castles sound,
Where feast and revelry abound.
Alas! too soon the vision flies;
In distant air the music dies,
And leaves him with exhausted frame
To mourn the void of phantom Fame!
E'en now I sit with aching head,
And limbs in listless languor spread,
While trembling hand can scarce impart
The dictates of a sinking heart:
Yet thus I cheat the weary hours,
While sable care incumbent lours;
And bring my life's o'erwhelming woes
A little nearer to the close.
  The mark of calumny and wrong,
I stand Unkindness' sons among;
And they, who dare not insult show,
Where prosperous Fortune knits her brow,
Dare heap, as with impunity,
Their contumelious wrongs on me:

——— the ties of blood undone!
Paternal acres, lov'd, ador'd,
That could my infant days afford
Such pure delights, as rise again,
With rapture that amounts to pain;
Is there ———————————
——— ——— ———?
Full many a year of blackest grief
I still have nurs'd the fond belief,
The time at last would come, when I,
Repaid for all my agony,
In age's hour should sit at ease
Beneath hereditary trees,
And *calmly* should descend to death,
Where first I drew this hapless breath!
The stormy noon, when from the wave
I scarce the batter'd bark could save,
Thus by the contrast might diffuse
O'er my life's evening brighter hues.
O fond delusion! sabler spread
The shades that thicken round my head;
And, dark as was the storm of noon,
Still heavier may the tempest soon
The vessel's weaken'd powers assail,
And whelm me headlong in the gale:
Youth's vigour lost, Hope's anchor gone,
Then Fate itself must cry, " undone."
" There is a home," my friend will say,
" Shining beyond yon milky way,
Where, (if on earth no peace abound,)
Nor storms molest, nor cares surround;
There point thy hopes, and strive to win,
By that true monitor within,
Yon seat of rest, where seraphs blaze;
Encircled with perennial rays!"

'Tis

'Tis true, dear friend; then I must close
This lengthen'd dreaming, feverish prose,
And you'll believe me, &c. &c.

N°. XXXV.

A Second Familiar Epistle to another Friend.

BY THE SAME CORRESPONDENT.

To the Rev. ——— ———.

April 18, 1808.

"Complain; for ever still complain!
O cease, my friend, the doleful strain!
No ills beyond the common fate
The future years, thou dread'st, await!
Then let your fancy dwell no more
On joys you never can restore,
Or storms, that in your fancy's eye
Are gathering in the distant sky!"
Well dost thou say: perchance no good
It is, o'er coming glooms to brood:
Then let me strive to while away
In present good the careless day,
Walk, ride, dig, saunter in the shade,
Or stray, where bards before have stray'd,
Along the meads, whose emerald green
To glow with new-sprung tints is seen;
Or sit at ease, and pour along
My unpremeditated song,
While varied visions play about
My mind in strange and motley rout.
They all are cheats, these charms of life
For which we make such fretful strife;
Wealth, honours, fame, and gaudy show,
Empty as bubbles that we blow;

And he who can, the easiest way,
With innocence, beguile the day,
And soonest reach life's feverish close,
Where all our passions will repose,
Is after all, in reason's eyes,
The best, the happiest, and most wise.

Why should I vex my morbid frame
With thoughts, that put me in a flame?
With anger, at the scoundrel's wiles,
Whose infamy my pen defiles?
With scorn, that breaks its just control,
At the poor insults of a fool?
With Treachery's trick, and Falsehood's vow,
And chang'd Affection's alter'd brow?
While Competence will yet bestow
The little that we want below,
The frugal meal, the simple vest,
The roof, tho' straw-built; what's the rest?
Superfluous luxury, that ne'er
Could lull to sleep a single care!
Fortune, that jade, may on us frown,
And think to keep our spirits down;
But can she bar the morning's gate,
When she comes dancing forth in state,
And throws her orient beams around,
With dew-drops spangling all the ground?
Can she suppress the gales that bring
Delightful odours on their wing?
Can she, when Evening sails along,
Led by the nightingale's sweet song,
And murmuring sounds, and dying wind,
Soothe to deep peace the pensive mind,
And the Muse whispers in the ear,
Notes, it is ecstasy to hear;
Can she affright the Nymph away;
Or rudely tear her mantle grey?

Ah! can she rob us of the lore,
That Genius treasures in her store?
The glowing thought, the golden forms,
Which into life rich Fancy warms?
The heart that trembles, or that fires,
With all that Love or Fame inspires?
The soul, above the ills of fate,
Within itself sublimely great?
Avaunt then to these low-born cares,
Beneath whose power my manhood wears!
And different be the star, that guides
My tossing vessel o'er the tides!
To Ease and Mirth I'll give the sway;
And while my thoughtless life away,
Reckless of its concluding day;
Whether its sand be ebbing fast;
Or dim and distant be its last!
Methinks, this beauteous orb can show
Much for pure Admiration's glow;
The laughing earth; the radiant bow
That shines above, what time the Morn
Begins this scene of things adorn;
Or when at Night the planets vie
With radiant blaze amid the sky:
And e'en the human tribe among,
Tho' much abounds for Satire's song,
Tho' vile Self-Interest far prevails,
And Scandal tells her poison'd tales;
Tho' Malice grins, and Cruelty
Inflicts her blood-stain'd agony;
Yet he, who looks with eye inclin'd
Pleasure and love alone to find,
Perchance may see, in most he meets,
Something, his better hope that greets!
To smile at wrong; but when we view
An honest heart, believe it true;

Cherish the treasure, and requite
Its kindling movements with delight;
Of Nature's ever-varying hues
Not beauty in a tint to lose;
Is that divine philosophy,
Which best becomes the wise to try!
  Sorrow may for a casual hour
The sinking spirits still o'erpower;
Disease may still the frame torment;
And Spleen her transient sourness vent;
Injustice may thy claims withhold,
And prosperous Wealth reign uncontroll'd;
And fiends, as Indignation boils,
Have a brief triumph in their wiles!
But Chearfulness will soon resume
Her light, the brow to re-illume,
And the calm sunshine of the breast
Will soothe uneasy cares to rest!
  Sure Nature never could design
This earthly frame, tho' sparks divine
Are with its grosser matter mix'd,
On constant thinking to be fix'd!
The mind, intensely thus employ'd,
By its own efforts is destroy'd;
And feebly sinks the body's power,
Which the brain's fevers soon devour.
Some mortal pleasure we require
Mingled with intellectual fire;
For here, alas! the embodied soul
Struggles in vain against control;
And best its happier weapons wields,
When to its fate it sometimes yields.
  Be mine then in my future days
Not to such heights my thoughts to raise;
Nor seek, since I must seek in vain,
Realms of such shadowy light to gain;

But

But play, like those of humbler aim,
And humour this imperfect frame;
And walk, and ride, and talk, and smile,
Like those whom no proud hopes beguile;
And, loit'ring in heaven's freshest air,
Its balmy bracing blessings share!
For shatter'd now is every nerve;
And my limbs from their duty swerve;
And aching head and trembling hand
Will soon refuse my mind's command.
Yet if like others I had sought
In fields and woods for health unbought,
Perchance this form, mid squires and boors,
In pastimes rude had shewn its powers;
And sinewy arm and ruddy mien
Had laugh'd to scorn Disease and Spleen.
If in my head, in varied maze,
With fire unquench'd ideas blaze;
If in my heart sad tenderness
Incessant rules to wild excess;
Can these the loss of health requite,
The careless day, the slumbrous night,
The body, thro' whose purple veins
Strength, freedom, ease, and pleasure reigns?
Then thoughts that breathe, and words that warm,
Which no pale agonies deform,
While voice of music plays its part,
Send their full raptures to the heart!
But ah! while pines this mould of clay
Discordant to the mental ray,
Upon the altar of the mind
Vain burns the inward fire enshrin'd.

N°. XXXVI.

On the Theological Writings of Grotius.

FOR THE RUMINATOR.

SIR,

You may, perhaps, remember to have heard, in your earlier days, the vulgar proverb, "give a dog an ill name and hang him." Like most other popular maxims it has its foundation in truth; and the qualities imputed to men as well as dogs do not, in general, so much depend upon realities, as upon casual report; or, according to the elegant expression of Horace, *arbitrio popularis auræ*. The converse also of this proposition is equally true, and it is usually found that when a man has acquired a great reputation the world is sufficiently disposed to acquiesce in it, and not only to allow him the merit which he really has, but to ascribe to him also that which he has not. The *magni nominis umbra*, (if I may so apply it) becomes a covering for ignorance and presumption, and sometimes even for folly; for the greater part of the world are not capable of distinguishing between false and true pretensions; and those who are, either are afraid of popular clamour, or think that error will at length be discovered without their assistance.

I am almost afraid to usher in by these observations the venerable name of Grotius. "Is Grotius," it will be said, "liable to these imputations; Grotius to whom all Europe is so indebted, to whom the cause of revealed religion owes so much; Grotius, the statesman, the soldier, the civilian, and the theologian?"

Had

Had he not been a theologian, there would have been no cause for this caution concerning him; but notwithstanding the depth of his learning, the excellency of his moral character, and the sincerity of his belief, of which I am firmly persuaded, I cannot help thinking that it will admit of a doubt whether he has not done more harm than good to the Christian religion. So great is the authority of his name, and so high his character, that even among divines there is scarcely allowed an appeal from his decision; and there is hardly to be found a single work, relating to scriptural subjects, in which Grotius is not quoted. One reason for this high opinion of his judgment is, that he was not of the clerical order; for, strange as it may seem, there exists a strong prejudice in the world in favour of lay writers on divinity. Yet would a commentary on the laws carry more weight with it because written by a clergyman, or a treatise on physic because written by a lawyer? If not, why should it be supposed that a layman can write, in a more instructive and convincing manner than a clergyman can do, upon the very subject which he has made the chief study of his life?

The principal, if not the only theological works of Grotius, are his voluminous commentaries on the Old and New Testaments, and a small treatise "On the Truth of the Christian Religion." Both these are written in good Latin, but the former is liable to many objections. One of the greatest of these arises from the too great regard which he pays to Talmudic fables and Talmudic interpretations, which may be productive of very bad consequences to the incautious. It was obviously the view of the later Jews to insert in their Talmuds such interpretations of the scriptures as might justify

justify their rejection of Jesus as the promised Messiah. For this reason they appropriated a great number of the most striking prophecies which were fulfilled by different circumstances of the life of Jesus, to David, Hezekiah, Zerubbabel, Judas Maccabæus, and others, rejecting, for the most part, all typical and secondary applications. And in this unfair and erroneous manner of interpreting prophecy, Grotius generally agrees with them, and quotes these writings as authority; although none of them were extant prior to the destruction of Jerusalem, and some of them even disagree with their oldest Targums, of which that of Jonathan, at least, was published before the coming of Christ.

Misled in this manner, even one of the clearest as well as most celebrated prophecies, contained in the fifty-second and fifty-third chapters of Isaiah, Grotius applies almost wholly to the prophet Jeremiah; nor does he ever mention the name of Christ in his notes on it, but in the first verse of the fifty-third chapter, when he says "Hæ notæ in Jeremiam congruunt prius, sed potius in Christum," and then proceeds to explain the whole chapter as relating to Jeremiah. And this is the more extraordinary, as in his book on the Truth of the Christian Religion, published afterwards, he expressly affirms that this prophecy can agree to no one but to Christ. *

But the limits of this paper will not admit of all the passages being pointed out in which this eminent scholar contradicts himself. His work on the Truth of the Christian Religion, which was written subsequent to

* Quis potest nominari aut regum, aut *prophetarum* in quem hæc congruunt? Nemo sane. De Veritat. Lib. V. 19.

his

his Commentaries, is much more valuable than they are. It has always been much and deservedly esteemed as an excellent manual, urging in a clear, forcible, easy, and popular style, the principal arguments which establish the certainty of the divine origin of the religion of Christ; and many of these are such as he does not allow in his Commentaries to relate to him. In the fifth book of this work he mentions a very remarkable anecdote which has puzzled all his various editors, as he quotes no authority for it. He says, in speaking of the time foretold by Daniel, for the appearance of the Messiah, that it agreed so exactly with the coming of Christ, that a Jewish doctor, named Nehumias, who lived about fifty years before the birth of our Lord, said that it was impossible that the coming of the Messiah could be delayed more than fifty years from that time. Leclerc observes, in a note, that Grotius ought to have mentioned from whence he had this story; but he thinks, that in one of his letters to his brother, he says, that he was told it by a Jew. Dr. Jenkins, however, in his book "On the Reasonableness and Certainty of the Christian Religion," fifth edition, says, that Grotius took it from the Talmud, and he also refers for it to "*Surrav. Epist.*" a work with which I am entirely unacquainted. If, however, it had been in either of the Talmuds, it would hardly have escaped the researches of the learned as well as industrious Dr. Lightfoot, who makes no allusion to it. Yet it is surprising that neither Leclerc, nor his translator, Dr. Clark, should know that this circumstance is to be found at length in Purchas's Pilgrimage, p. 144, first edition, who quotes for it the authority of Petrus Galatinus, a Franciscan monk, who wrote

wrote a book against the Jews in 1520, "De Arcanis Catholicæ veritatis." But Galatinus himself is said by Moreri to have been indebted for the substance of his work to Porchet, who also borrowed it from Raymond Martin.

I have never been able to meet with any of these three last mentioned works, and shall think myself much indebted to any of your learned readers who can tell me, through you, what authority any of them give for this curious and interesting anecdote. Your deep-read correspondent who writes under the signature of *S.* may, possibly, be able to afford me this satisfaction; which would be very gratifying to many others as well as to myself.

As a conclusion I send you Grotius's Epitaph, which I copied in 1791 from his tomb at Delft, and which, I believe, has never been in print.

"*Epitaph on Grotius, at Delft, in the New Church.*

"Prodigium Europæ, docti stupor unicus orbis,
Naturæ augustum se superantis opus,
Ingenii cœlestis apex, virtutis imago,
Celsius humanâ conditione decus;
Cui peperit Libani lectos de vertice cedros
Defensus veræ religionis honor;
Quem lauru Mavors, Pallas decoravit olivâ,
Quum bello et paci publica jura daret;
Quem Tamesis Batavæ miraclum & Sequana terræ
Vidit, & adscrivit Sueonis aula sibi,
Grotius hic situs est—tumulo discedite, quos non
Musarum & Patriæ fervidus urit amor."

P. M.

ART.

ART. XIII. *The purport of the Speech of the Rt. Hon. Lord Mansfield in the celebrated Douglas Cause.*

"I must own that this cause before us is the greatest and most important that occurs to me: it is no less than an attack upon the virtue and honour of a lady of the first quality, in order to dispossess a young gentleman of an eminent fortune, reduce him to beggary, strip him of his birthright, declare him an alien and a foundling. I have slept and waked upon the subject, considered it on my pillow, to the losing of my natural rest, and with all the judgment I was capable, have considered the various articles that make up this long and voluminous cause, upon which I am now to give my opinion before your Lordships.

"I apprehend that in the matter before us, three things are to be considered. The situation of Lady Jane before her delivery, at her delivery, and after it was over: to all which the Chancellor has spoken with great propriety. It is proved, beyond a possibility of doubt, that she became pregnant in Oct. 1747, at the age of forty-nine years, a thing far from being uncommon, as is attested by physicians of the first rank, and confirmed by daily experience: and that in the month of July she was delivered of twins, one of whom died, the other is still alive; he has been presented to the world by Sir John Stewart and Lady Jane Douglas, as their son; nor can he be wrested from the hands of his parents, unless some other had in their lifetime claimed him as their child in a legal and justifiable way.

"This action, my Lords, did not lie against the appellant as an impostor; for an impostor, in the sense of the law, is a person who wilfully and knowingly pretends to be a different one from what he really is in order to defraud another, and to impose under a fictitious name upon the public. If any be an impostor, it must have been Lady Jane, whom they ought to have prosecuted in her lifetime, and not at the distance of nine years after her death: the method of discovering an impostor, is to bring his accomplice to the court before which the impostor was arraigned; and if after a fair trial the accused person be found guilty, let him take the consequences thereof: but this the respondents have neglected: the appellant has been for five years, four months, and twelve days, the acknowledged son of Lady Jane Douglas; and for thirteen years and two months the son of Sir John Stewart, before any attempt was made to rob him of his parents, his birthright, and his all.

"As the Lord Chancellor has anticipated much of what I intended to speak upon this subject, so I shall only touch at the situation and character of the deceased, whom I remember in the year 1750 to have been in the most deplorable circumstances. She came to me (I being then Solicitor-General) in a very destitute condition, and yet her modesty would not suffer her to complain. The noblewoman was every way visible, even under all the pressure of want and poverty. Her visage and appearance were more powerful advocates than her voice; and yet I was afraid to offer her relief, for fear of being constructed to proffer her an indignity. In this manner she came twice to my house, before I knew her real necessities; to relieve which

was

was my aim. I spoke to Mr. Pelham in her favour; told him of her situation with regard to her brother the Duke of Douglas, and of her present straits and difficulties. Mr. Pelham, without delay, laid the matter before the King: the Duke of Newcastle then being at Hanover, was wrote to; he seconded the solicitation of his brother. His Majesty immediately granted her 300l. per annum out of his privy purse; and Mr. Pelham was so generous as to order 150l. of the money to be instantly paid. I can assure your Lordships, that I never did trouble his Majesty for any other. Lady Jane Douglas was the first and last who ever had a pension by my means. At that time I looked upon her to be a lady of the strictest honour and integrity, and to have the deepest sense of grandeur of the family from whence she was sprung; a family conspicuously great in Scotland for a thousand years past; a family whose numerous branches have spread over Europe; they have frequently intermarried with the blood royal; and she herself was descended from Hen. VII. I took care that his late Majesty should be more acquainted with her family and name, to the intent that, though she was married to Col. Stewart, a dissipated and licentious man, and who had been in the rebellion in 1715, yet he would pass it over, as she was of a race who had always been eminently loyal, her brother having charged as a volunteer at the head of the country in the year 1715, when his cousin, the Earl of Forfar, died like a hero in defence of the government; and that his Grace had in 1745 treated the rebels and their leader with contempt and ridicule; and indeed his Majesty, from his wonted magnanimity, spoke nothing of her husband, but treated her with all the respect due

to a noblewoman of the first rank and quality; one who carried all the appearance of a person habituated to devotion, and for a number of years trained up in the school of adversity and disappointment.

"Is it possible, my Lords, to imagine that a woman of such a family, of such high honour, and who had a real sense of her own dignity, could be so base as to impose false children upon the world? Would she have owned them on every occasion? Was ever mother more affected for the death of a child than she was for the death of Sholto, the younger of her sons? 'Will you (said she) indulge me to speak of my son?' and cried out, with vehemency, 'O Sholto! Sholto! my son Sholto!' And after speaking of his death, she said, 'She thanked God that her son Archy was alive. What (said she) would the enemies of me and my children say, if they saw me lying in the dust of death upon account of the death of my son Sholto? Would they have any stronger proof of their being my children than my dying for them?' She still insisted that the shock which she received by the death of Sholto, and other griefs she had met with, were so severe upon her, that she was perfectly persuaded she would never recover, but considered herself as a dying woman, and one who was soon to appear in the presence of Almighty God, and to whom she must answer. She declared that the children Archie and Sholto were born of her body, and that there was one blessing of which her enemies could not deprive her, which was her innocency, and that she could pray to Almighty God for the life of her other son; that she was not afraid for him, for that Almighty God would take care of him! And what is remarkable, the witness, Mary Macrabie, observed, that the grief for the loss of

the

the child grew upon her. Would she, my Lords, have blessed her surviving child on her death bed? Would she have died with a lie in her mouth, and perjury in her right hand? Charity, that thinketh no evil, will not suffer me for a moment to harbour an opinion so cruel and preposterous: No—can we suppose that two people, who had not wherewith to support themselves, would be solicitous and shew all the tenderness of parents towards the children of creatures who, forgetting the first principles of instinct and humanity, had sold their children to people whom they did not so much as know by their names. The act of Joseph's brethren in selling him is represented as wicked and unnatural; but, indeed, the crime of Madam Mignon, and of Madam Sanry, is still more black and atrocious! To carry this a little further, suppose Lady Jane Douglas had acted this out of a principle of revenge toward the family of Hamilton, yet Sir John Stewart had no occasion to do so, much less continue the vindictive farce after her death, especially when married to another spouse. And here we may see Sir John as much a parent to the appellant as Lady Jane; he was every way fond of him; it is in evidence; I know it to be true: my sister and I have been frequently at Mr. Murray's with them, and were always delighted with the care we observed. No mortal harboured any thoughts of their being false children at that time, I mean in 1750 and 1751. Every person looked upon them as the children of Lady Jane Douglas, and of Colonel Stewart. The Countess of Eglington, Lord Lindores, and many others have, upon oath, declared the same thing.

"No sooner does the Colonel hear of the aspersions

raised at Douglas castle, and of Archibald Stewart's swearing that Count Douglas, a French nobleman, had informed the Duke of Douglas that they had been bought out of an hospital, than he returned an answer to Mr. Loch, who gave the intelligence in a letter to Mrs. Hewitt, and wrote him in all the terms of a man of spirit, cordially interested in the welfare and happiness of his son; but he and Lady Jane begged the favour of Chevalier Douglas, a French gentleman and officer, then at London, to acquaint his cousin, the Count, with what was said of him. This the Chevalier undertook, and fulfilled with the fidelity of a man of honour; and the Count, in consequence of the application, wrote a letter not only to Lady Jane, but to her brother the Duke, in all the language of politeness and humanity, disowning what was said of him. But, my Lords, the Duke of Douglas himself was fully satisfied of the appellant's being the real son of his sister Lady Jane; for on beginning to be known after his marriage, and to relish the pleasures of social life, he became very inquisitive 'about the size, shape, and complexion of the appellant, and if he appeared to be a smart boy.' He employed Sir William Douglas, and others, in whom he could confide, to inquire of Mrs. Hewitt, Lady Jones's companion, and of Euphemia Caw, and Isabel Walker, the two maid servants, who had lived with them, when abroad, and observed their conduct in the most unguarded moments, concerning the birth of the children: he even searched into the characters of these; and it appears from the depositions of clergymen and gentlemen of the first rank in that country, that they were women worthy to be believed. He even went in person to visit Mrs. Hewitt,

conversed

conversed with her in presence of his gentleman, Mr. Greenshils, concerning his sister's delivery; and the accounts given by these, like the radii of a circle, all pointing toward one and the same centre, confirming the reality of Lady Jane being the mother of the young gentleman, he was satisfied, acknowledged him for his nephew, and left him his heir.

"If the Duke of Douglas, after so serious an inquiry, was convinced, why should not we? It is true his Grace has sometimes expressed himself warmly against the surname of Hamilton, even in Lady Jane's life-time, but never so warmly as to prefer a suppositious child to the Duke of that name; for he only declares, 'that if he thought the children were Lady Jane's, he would never settle his estate on the family of Hamilton;' nor did he, till after detecting the frauds and conspiracies that had been so long and so industriously carried on against his sister and himself, make any alteration in his first settlement.

"After the Duke's death, the appellant was served heir to his uncle, according to the form prescribed by the law of Scotland, upon an uncontroverted evidence of his being the son of Lady Jane Douglas, takes possession of the estate, and is virtually acknowledged heir by the Earl of Selkirk, and by the Duke of Hamilton's guardians themselves; for these enter actions before the court of session, declaring their right to certain parts of the estates, upon some ancient claims which the judges there declared to be groundless; but in the whole action there was not the least intimation that Mr. Douglas was not the son of Lady Jane.

"It is needless to trouble your Lordships with the

conduct of the respondent's guardians at Paris, and elsewhere, upon the continent. Nothing has been discovered that could throw the least blemish upon the honour of Lady Jane Douglas, or Colonel Stewart; they have, indeed, proved their straits there, and his imprisonment here; but both these circumstances carry a further confirmation that the appellant is their son; for in every letter that passed between them the children are named with a tenderness scarce to be believed; whereas, had they been counterfeits, as pretended, they would have been apt to upbraid one another for an act so manifestly tending to involve them in their sufferings.

"Suppose, my Lords, that Mignon, the glass manufacturer's wife, the pretended mother of Mr. Douglas, had deposed the same things in Lady Jane's presence, as she has so long after her death? From her evidence, it appears that she had never seen Lady Jane; by her words, both in private and public, she seems to deserve no manner of credit: the oath of Mr. Murray, a principal witness, has destroyed every thing she has asserted. The same might be said of Sanry, the rope-dancer's spouse, whose child's rupture we were earnestly desired to keep in view, to prove him to have been the identical Sholto, the younger of the twins; and now evidence is offered that the child Sholto had no rupture, but was as sound as any within these walls. Your Lordships have been told, and I believe with great truth, that a gentleman, shocked at the assertion, had wrote to the council, that the influence arising from so false a suggestion might be prevented. I always rejoice to hear truth, which is the ornament of criticism, and the polished gem that decorates a bar.

"The

" The scrutiny in France, followed by an action in Scotland, produced two things never intended by them; it brought forth a striking acknowledgment of the appellant by his father John Stewart, as is manifest from the bond of provision, read at your Lordship's bar; Sir John openly acknowledged him, before the Court of Session, in the midst of a crowded multitude, and when labouring under a load of anguish and pain; nay, when by himself, he solemnly declared before God, in the presence of a justice of the peace, and two clergymen, that the young gentleman was his son. It likewise established the character of Lady Jane; for on examining the proof, obtained through the vigilance of the Duchess of Douglas, Lady Jane's reputation is unsullied and great; all who had the honour of being known to her declared that her behaviour attracted universal esteem, and Madam Marie Sophi Gillissen, a maiden lady, with whom she lodged several months, deposes that 'Lady Jane was very amiable, and gentle as an angel.' It is further proved that the elder child, the appellant, was the exact picture of his father; and the child Sholto, as like Lady Jane, as ever child was like a mother.

" I have always considered likeness as an argument of a child's being the son of a parent, and the rather as the distinction between individuals in the human species, is more discernible than in other animals; a man may survey ten thousand people before he sees two faces perfectly alike; and in an army of an hundred thousand men, every one may be known from another. If there should be a likeness of features, there may be a dissonancy of voice, a difference in the gesture, the smile, and various other things; whereas a family likeness

likeness runs generally through all these, for in every thing there is a resemblance, as of features, size, attitude, and action; and here it is a question whether the appellant most resembled his father, Sir John, or the younger Sholto resembled his mother, Lady Jane? Many witnesses have sworn to Mr. Douglas being of the same form and make of body as his father; he has been known to be the son of Col. Stewart, by persons who had never seen him before; and is so like his elder brother, the present Sir John Stewart, that, except by their age, it would be hard to distinguish the one from the other.

"If Sir John Stewart, the most artless of mankind, was actor in the enlevement of Mignon's and Sanry's children, he did in a few days what the acutest genius could not accomplish for years. He found two children; the one the finished model of himself; and the other, the exact picture, in miniature, of Lady Jane. It seems nature had implanted in the children what is not in the parents; for it appears in proof, that in size, complexion, stature, attitude, colour of the hair and eyes, nay, and in every other thing, Mignon and his wife, Sanry and his spouse, were toto cœlo, different from, and unlike to Sir John Stewart and Lady Jane Douglas. Among eleven black rabbits there will scarce be found one to produce a white one.

"The respondent's cause has been well supported by the ingenuity of its managers, and great stress has been laid upon the not finding out the house where Madam Le Brun lived, and where the delivery was effected; but this is no way striking, if we consider that houses are frequently pulled down to make way for streets, and houses are built upon the ground where

streets

streets ran before: of this there are daily examples in this metropolis. However, we need enter into no arguments of this kind, as there is a positive evidence before us; nor is it possible to credit the witnesses, some of them of a sacred character, when they speak of Lady Jane's virtues, provided we can believe her to have been a woman of such abandoned principles, as to make a mock of religion, a jest of the sacrament, a scoff of the most solemn oaths, and rush with a lie in her mouth, and perjury in her right hand, into the presence of the Judge of all, who at once sees the whole heart of man, and from whose all-discerning eye no secrecy can screen; before whom neither craft nor artifice can avail, nor yet the ingenuity and wit of lawyers can lessen or exculpate; on all which accounts, I am for finding the appellant to be the son of Lady Jane Douglas."

"*The Lord's Protest on the Douglas Cause. Die Lunæ, 27 Februarii, 1769.*

"DISSENTIENT.

"Because upon the whole of the evidence it appears to us that the appellant has not proved himself to be the son of Lady Jane Douglas, and, consequently, not entitled to the character of Heir of Tailzee and provision to Archibald Duke of Douglas.

"Because we are of opinion that it is proved that the appellant is not the son of Lady Jane Douglas."

BEDFORD. BRISTOL, C.P.S. SANDWICH.
DUNMORE. MILTON.

"*Letter*

" *Letter from Lady Jane Douglas to the Honourable Henry Pelham.*

" SIR,

" If I meant to importune you, I should ill deserve the generous compassion which I was informed some months ago you expressed upon being acquainted with my distress. I take this as the least troublesome way of thanking you, and desiring you to lay my application before the King in such a light as your own humanity will suggest. I cannot tell my story without seeming to complain of one, of whom I never will complain. I am persuaded my brother wishes me well; but, from a mistaken resentment, upon a creditor of mine demanding from him a trifling sum, he has stopt the annuity which he had always paid me. My father having left me, his younger child, in a manner, unprovided for, till the Duke of Douglas is set right, which I am confident he will be, I am destitute. Presumptive heiress of a great estate and family, with two children, I want bread. Your own nobleness of mind will make you feel how much it costs me to beg, though from the King. My birth, and the attachment of my family, I flatter myself, his Majesty is not unacquainted with; should he think me an object of his royal bounty, my heart won't suffer me to set any bounds to my gratitude; and give me leave to say, my spirit won't suffer me to be burdensome to his Majesty longer than my cruel necessity compels me.

" I little thought of ever being reduced to petition in this; your goodness will, therefore, excuse me, if I have mistaken the manner, or said any thing improper.

Though

Though personally unknown to you, I rely upon your intercession; the consciousness of your own mind, in having done so good and charitable a deed, will be a better return than the perpetual thanks of,

SIR,

Your most obliged,
most faithful, and
most obedient Servant,

JANE DOUGLAS STEWART."

St. James's Place,
May 15, 1750.

ART. XIV. *Supplement to former Lists of Literary Deaths, with brief Biographical Notices.*

[CONTINUED FROM VOL. VII. P. 431.]

1766.

Dr. Grainger, M.D. Poet, at Antigua.

1767.

Mar. 31. Jacob Tonson, Esq. Bookseller.

Mar. 31. Rev. Dr. Lisle, Rector of Burclere, Hants.

Aug. 21. Thomas Osborne, Bookseller of Gray's-Inn.

Sept. 11. Paul Spencer, Esq. near Londonderry, Ireland; a great antiquarian and traveller. In 1721 he made drawings of the Egyptian pyramids, obelisks, and other curious remains of antiquity there.

Sept. 13. Malachy Postlethwayte, Esq.

Sept. 26. Sir Martin Wright, Judge of the King's Bench.

Oct. 6. Rev. Francis Wise, Radcliffe Librarian, &c. Oxford.

Oct. 19. Rev. Dr. Watkinson, Rector of Little Chart, in Kent, author of *An Essay on Economy*, and several other tracts.

Dec.

Dec. 21. Dr. Leonard Howard, Rector of St George's, Southwark, Editor of a Collection of State Letters, &c.

Dec. 22. Mr. John Newbery, of St. Paul's Churchyard.

Dec. 22. Wm. Richardson, Esq. of Kensington, died in North America.

1769.

Jan. 4. Rev. James Meyrick, known to the world by his Translation of Tryphiodorus, and his elaborate notes on that ancient author, as well as by his Paraphrase of the Psalms, &c.

Jan. 6. Charles Sackville, Duke of Dorset, Poet.

Jan. 18. Peter Annet, well known for his Deistical writings.

Feb. 26. Wm. Duncombe, Esq. in Margaret Street, Cavendish Square, æt. 80, Translator of Horace, &c.

Feb. 26. Mr. Derrick.

April 3. Rev. Zachariah Mudge.

July 17. John Gray, Esq. F.R.S. well known to the learned world.

July 26. Mrs. Milton, a descendant from the brother of Milton, the Poet. She was housekeeper to Dr. Secker.

Aug. 29 Edmund Hoyle.

Sept. 22. Dr. Peter Templeman, Secretary to the Society for the Encouragement of Arts.

Oct. 22. Owen Ruffhead, Esq. well known for his literary talents; author of the Life of Pope; and lately appointed one of the Chief Secretaries to the Treasury.

1770.

Jan. 9. Mrs. Katherine Talbot.

Jan. 20. Rt. Hon. Charles Yorke, Lord High Chancellor.

Feb. 4. Rev. Mr. Harris, at Honiton, Devon, Historian and *Biographer*.

Mar. 9. Wm. Guthrie, Esq. Historian, &c.

Sept.

Sept. 5. Rev. Dr. Jortin, a learned Divine.

Oct. 1. At Newbury Port, New England, the Rev. Geo. Whitfield, the celebrated Methodist.

Oct. 19. Mungo Murray, author of a Treatise on *Ship-building*, and many other useful tracts for Navigators.

Nov. 1. Alexander Cruden, Compiler of the *Concordance*.

Dec. 4. John, Earl of Egmont.

Dec. 16. Rev. Roger Long, D.D. aged 91.

[*To be continued.*]

ART. XV: *Literary Obituary.*

1808. March 7. Died Mr. Macdiarmid, æt. 29, author of *The Lives of British Statesmen*, in one vol. 4to. 1807, and of *An Enquiry into the System of Military Defence in Great Britain*, 2 vols. 8vo. 1805, and of *An Enquiry into the Nature of Civil and Military Subordination*, in one vol. 8vo. He was born 1779, son of the minister of Weem in Perthshire, and was educated at the Universities of Edinburgh and St. Andrews; and was afterwards for some years tutor in a respectable family. In 1801 he came to London a literary adventurer, and soon obtained a competent income from periodical writing. He was Editor of the St. James's Chronicle; and wrote criticisms for one of the Reviews. His health, at all times bad, received in November last an irreparable blow by a paralytic stroke. A second stroke in February deprived him of the use of his limbs, and he died a few weeks afterwards.

March 29. At Bush-hill, Edmonton, æt. 91, Robert Kelham, Esq. the oldest Member of the two Societies of Lincoln's Inn, and Staple Inn. He was son of the Rev. Robt. Kelham, for fifty years Vicar of Billingborough, Threkingham, and Walcot, Lincolnshire, who died 1752, æt. 75. He was author of an *Index to Viner's Abridgment of Law and Equity*, 21 vols.—of a new edition of *Britton's Ancient Pleas*

Pleas of the Crown, 1762, 8vo.—of *Domesday's Book illustrated*, 8vo.—of *A Dictionary of the Norman or Old French Language*, 1779, 8vo.—and of *The Dissertation of John Selden, annexed to Fleta, translated, with notes*, 1781, 8vo.

April 1. Æt. 63, Rev. W. Wood, Minister of Mill-Hill Chapel, at Leeds.

April 15. James Paull, Esq. late M. P. and since Candidate for Westminster.

May 12. In the 53d year of his age, Charles Henry Wilson, Esq. late of the Middle Temple. Mr. Wilson was several years Editor of *The Gazetteer*, and there are few daily or periodical publications of any standing which have not been occasionally indebted to his contributions. He was the author of *The Wandering Islander, Polyanthea, Brookiana, Beauties of Burke*, and many more original productions, compilations, and translations, to none of which would he suffer his name to be prefixed. His attainments were universal. He was deeply versed in the antiquities and literature of the Gothic, Scandinavian, and Celtic nations. He was a native of the North of Ireland, and migrated to the metropolis upwards of twenty years ago. Born to no fortune, he ran his career of life without doing more than to provide for the day which was passing over him, a fate not uncommon to men entering the world under the same circumstances, and possessing similar endowments, joined to a strong relish for social enjoyment.

May 14. Of a violent inflammatory fever, aged 39 years, the Rev. Thomas Percy, LL.D. Fellow of St. John's College, Oxford, and nephew to the Bishop of Dromore. He edited the last editions of *The Ballads*.

To Correspondents.

The Report of Sales of Books for March and April 1808, is unavoidably postponed till the next Number.

T. Bensley, Printer,
Bolt Court, Fleet Street, London.

CENSURA LITERARIA.

NUMBER XXX.

[Being Number XVIII. of the New Series.]

ART. I. *A Small Specimen of the many Mistakes in Sir William Dugdale's Baronage, exhibited in some remarks on about half a page of that voluminous work. In a Letter, &c. London: Printed by J. Watson, the corner of Church Court, over against Hungerford Market in the Strand.* 1730. 8*vo. pp.* 66.

ART. II. *A Third Letter, containing some further remarks on a few more of the numberless errors and defects in Dugdale's Baronage: with occasional observations on some other Authors. Wherein also some occurrences of those Times are endeavoured to be set in a true light. London: Printed in the year* 1738. 8*vo.* Paged onward from the two former Letters to p. 250.

THESE are the Animadversions of "snarling Charles Hornby" of the Pipe Office. They only prove, what every intelligent and candid critic might previously have known, that such an extensive assemblage

of minute facts and dates was not compiled from obscure and recondite sources, without occasional errors, mistakes, omissions, and neglects; and that in the accounts of such numerous families Dugdale could not labour the memorials of all, with the same tiresome and superfluous exactness, as if his whole attention had been confined to one or two. It would seem as if these microscopic critics expected that the eye which was ranging abroad over expanded scenes, over villages, and towns, and cities, and a whole country, should at the same time confine all its attention to the accurate examination of the veins and fibres of a single flower. What Dugdale performed on the subject which he undertook appears, even at this day after so many succeeding labours, truly wonderful; and nothing in the same class has since arisen aut simile aut secundum. We hear some "*digging*" herald, without education or literature, who has been poring all his life over parish registers, dry tables of naked genealogy and old wills, turn up his strange nose at Dugdale, because forsooth he has discovered some blind marriage, or obscure younger brother, omitted by the historian; till at last it is probable the little fellow may imitate the frog in the fable, not only in his swelling, but in his fate! Such things are the natural fruits of such minds; and we feel the truth of a trite quotation, which every schoolboy has had given him for one of his earliest themes:

——— didicisse fideliter artes
Emollit mores, nec sinit esse *feros!*

The animadverter begins his letters with the following passages.

"Sir,

"SIR,

"By an advertisement lately published I find that one Arthur Collins, Esq. has proposed to undertake a new Peerage of England.*

"I am a stranger to the person and character of Arthur Collins, Esq. and know not how well enabled or assisted he may be to go through such an attempt; but I have long thought that a new work of that kind, supported by an accurate examination of ancient records and histories, without too much dependence on modern authors, may be very useful and acceptable.

"Dugdale is esteemed by much the best writer, who has yet made a general treatise on this subject, for which he seemed aptly qualified, being very laborious and industrious, and having been furnished with a vast number of excellent materials, and favoured with opportunities of access to public offices and libraries, from whence a structure truly noble and worthy of the subject, might have been raised; but having more regard to his profit than his honour, and the work being very large and tedious, he did not allow himself time to examine and compare his vouchers, nor the tasks of his several amanuenses.

"By this inaccuracy, and perhaps some want of capacity, his *Baronage* abounds with numberless errors and defects; many of which I have observed upon occasional inquiries relating to several persons and families of which he has treated. But having for my private satisfaction had more particular occasion to examine the accounts given by him and others of that

* He had published the earliest edition of such a work in 1709 in one vol. 8vo. *Editor.*

family, who were formerly Lords of Clare, and afterwards Earls of Gloucester and Hertford, I have made more observations on that part than the rest of his book.

"I shall at present go no further than what relates to the first of that family, who settled in England, and by whom it was transplanted out of Normandy, at the time of the Conquest."

The animadverter first denies the assertion of Dugdale that Richard, the first of this family, was the son of Gilbert Earl of Brion in Normandy; and that that Earl was surnamed *Crispin*; and also the addition *De Benefacta*. He then says that he confounds the time and story of his death with that of his grandson Richard Fitz-Gilbert by a wrong application of a passage in *Giraldus Cambrensis*, anno 1136. This is the principal object of the first letter.

He commences the second letter thus:

"I did not question, sir, but my last letter would sufficiently have tired you. Criticism and antiquities afford but dry entertainment unless to some peculiar palates. I assure you, I am weary of the business; it seems to me like travelling in an ill road, upon a fruitless errand, where a man goes through a great deal of pains and trouble to little purpose; and I am apt to reflect, that my hours spent in researches of this kind, which are of so little concern to me, might be more profitably employed. But on the other hand, it is not unpleasant, nor wholly useless to look into past ages by the help of those mirrors, which reflect the images of objects absent and past, and bring the dead in a manner out of their dark graves, again upon the stage of the world, to set them before our eyes either for

for example or caution; and it is but justice to those who cannot now vindicate themselves, to endeavour to set their actions and characters in a true light, where they are misrepresented.

"I shall therefore go on without more ceremony, and point out some other mistakes of the compiler of the Baronage; but shall confine myself to the family with which I begun, whereby I hope I shall avoid all suspicion of flattery, or hope of reward, from any new raised peer by pretending to deduce through a long series of ages the extraction of an atom of dust, which was picked out of the undistinguished heap but yesterday. Nor can I be thought ill natured when I do not go out of my way to look for faults; and to offer to go through the book would be launching into a boundless ocean, where I could never hope to see an end of my voyage."

The critic now proceeds to notice Dugdale's omission of a son of Richard, and of the husband of one of his daughters. He then detects another misapplication of history, as recorded by Ordericus Vitalis. "Pray, Sir," says he, "will this complicated blunder pass for an ordinary instance of human frailty? Or will you honour it with the character of a master-piece in stupidity?"

After prying out and exaggerating several similar inaccuracies, he thus concludes his second letter:

"Thus ended this most noble family of Clare, concerning which I have observed more mistakes and blunders of the writer of the Baronage than should have been committed in a book of that kind; but not near all that are to be found in that part of it, of which I have left the greater part wholly unexamined. If

any other persons have leisure or inclination to make a further inspection into his accounts of any other families, I dare assure them they will not want for matter, though I cannot think it will be worth the while, for this whole book is like a bell which is ill cast, and nothing will make it musical but being new melted down. What I have done is only to give such a caution that the author's great name may not continue to encourage the propagation of his mistakes; for whatever praise he may have had for his extraordinary industry in making collections relating to the antiquities of this nation, for which, perhaps, no person was ever favoured with so good opportunities, the use he has made of them cannot be justly commended.

"But to open myself to you as a friend I cannot think notwithstanding Wm. Lillie's (32) prediction on the accident of a hive of bees in his father's garden, at the time of his birth, that there is any parallel between him and that laudably industrious animal. He has gathered his matter indifferently from weeds and flowers, and his ill-mixed compound has nothing of the sweetness or wholesomeness of honey. He had a greedy appetite to antiquities, but, like the ostrich, he swallowed whatever came in his way unchewed, and it passed through him undigested. He seems to have had little judgment in collecting and less care and understanding in transcribing; and his manner of composing is still less excusable as it more affects other men. His avarice made him undertake burdens too heavy for his shoulders, and pushed him beyond his speed. His eye was so fixed on his chief end that he

(32) Fast. Oxon. A. D. 1642?

overlooked

overlooked the means of deserving either praise or profit. His works (I speak as to that before me) seem to have been patched up by the help of alphabets, and from whatever occurred, which either by himself or his illiterate amanuenses was thought to the present purpose; extracts were crudely huddled together, without any regard to truth or probability, or the consistence of one part with another, which is the reason that in any fact wherein any plurality of persons is concerned, whereby it comes to be related in several places, it is very rare if such relations are not materially different and sometimes none true. The margin of this book I own I have found useful, as it directs the nearest way to better information; but his authorities there are in general so erroneously vouched that they give no evidence to the purposes for which they are produced, so that there is no depending upon him without examining his witnesses. In fine, his disagreeing fragments of unhewed materials are so unartfully disposed and so coarsely laid together that the whole heap seems to me no better than rudis indigestaque moles: perhaps you may think I have dealt too freely with a book which has preserved a fair reputation almost sixty years, which some old maids have done only by not being attacked; whoever will try further, will find that credit and esteem it justly deserves."

Art. III. *All Ovid's Elegies: 3 bookes. By C[hristopher] M[arlow]. Epigrams by [Sir] J[ohn] D[avis] at Middlebourgh [printed about 1598] 8vo. 48 leaves.*

Marlow's translation of Ovid's Elegies was so strongly tainted with the licentious obscenity of the original, that the volume was condemned, and burnt at Stationer's Hall, by an order of the Archbishop of Canterbury and the Bishop of London, dated June 1, 1599. Of the last elegy of Book I. there is a second translation given by Ben Jonson. The similarity of language and rhime leaves it doubtful if it was more than a revisal of Marlow's copy. As the least exceptionable specimen, and forming no incurious context, they are selected on the present occasion.

"*Elegia* 15.

"Ad invidos, quod fama poetarum sit perennis.

"Envie, why carpest thou my time is spent so ill,
And term'st my workes fruits of an idle quill;
Or that unlike the line from whence I come,
Warres rustie honours are refus'd being young.
Nor that I study not the brawling lawes,
Nor set my voyce to sale in every cause.
Thy scope is mortall, mine eternall fame,
That all the world may ever chaunt my name.
Homer shall live while Tenedos stands and Ide,
Or into sea swift Simois doth slide:
Ascræus lives, while grapes with new wine swell,
Or men with crooked sickles corne downe fell.
The world shall of Callimachus ever speake,
His art excell'd, although his witte was weake.
For ever lasts high Sophocles proud vaine;
With sunne and moone Aratus shall remaine.
While bond-men cheat, fathers hoord, bawds whorish,
And strumpets flatter, shall Menander flourish.
Rude Ennius, and Plautus full of witt,
Are both in fame's eternall legend writt.

What

What age of Varroe's name shall not be tolde,
And Jason's Argos and the fleece of golde?
Lofty Lucretia shall live that howre,
That nature shall dissolve this earthly bower!
Æneas warre, and Tityrus shall be read
While Rome of all the conquered world is head.
Till Cupid's bowe and fiery shafts be broken,
Thy verses, sweet Tibullus, shall be spoken!
And Gallus shall be knowne from east to west,
So shall Licoris, whom he loved best.
Therefore when flint and iron weare away,
Verse is immortall, and shall nere decay.
To verse let kings give place, and kingly showes,
And bankes ore which gold-bearing Tagus flowes.
Let base conceited wits admire vilde things,
Faire Phœbus lead me to the Muses' springs;
About my head the quivering myrtle wound,
And in sad lover's heads let me be found.
The living, not the dead, can envie bite,
For after death all men receive their right.
Then though death rakes my bones in funerall fire,
I'le live, and as he puls me downe mount higher."

"*The same by B. I.*

" Envie, why twitst thou me, my time's spent ill?
And call'st my verse, fruites of an idle quill?
Or that (unlike the line from whence I sprong)
War's dustie honours I pursue not young?
Or that I study not the tedious lawes;
And prostitute my voyce in every cause?
Thy scope is mortall; mine eternall fame,
Which through the world shall ever chaunt my name.
Homer will live, whilst Tenedos stands, and Ide,
Or to the sea fleet Simoïs doth slide:
And so shall Hesiod too, while vines doe beare,
Or crooked sickles crop the ripened eare.

Callimachus,

Callimachus, though in invention lowe,
Shall still be sung, since hee in arte doth flowe.
No losse shall come to Sophocles proud vaine;
With sunne and moone Aratus shall remaine.
Whilst slaves be false, fathers hard, and bauds be whorish,
Whilst harlots flatter, shall Menander florish.
Ennius, though rude, and Accius high-rear'd straine,
A fresh applause in every age shall gaine.
Of Varro's name, what eare shall not be told?
Of Jason's Argo? and the fleece of golde?
Then, shall Lucretius loftie numbers die,
When earth and seas in fire and flames shall frie.
Titirus tillage, Æney shall be read,
Whilst Rome of all the conquer'd world is head.
Till Cupid's fires be out, and his bowe broken,
Thy verses (neate Tibullus) shall be spoken.
Our Gallus shall be knowne from east to west;
So shall Licoris whom he now loves best;
The suffering plough-share or the flint may weare;
But heavenly Poësie no death can feare.
Kings shall give place to it, and kingly showes,
The bankes ore which gold-bearing Tagus flowes.
Kneele hindes to trash; let me bright Phœbus swell,
With cups full flowing from the Muses' well;
The frost-drad myrtle shall impale my head,
And of sad louers Ile be often read.
'Envie the liuing, not the dead doth bite,
For after death all men receive their right.'
Then when this body falls in funerall fire,
My name shall live, and my best part aspire."

The Epigrams, attributed to Sir John Davis, are forty-eight in number. As a contemporary with Shakspeare, the locality of the satirist will be found amusing in the following selection.

"*Ad*

" *Ad Musam.* 1.

" Flie merry Muse vnto that merry towne,
Where thou maist playes, revels, and triumphes see,
The house of fame, and theatre of renowne,
Where all good wittes and spirits loue to be.
Fall in betweene their hands, that love and praise thee,
And be to them a laughter and a iest;
But as for them which scorning shall reprove thee,
Disdaine their wits and thinke thine one the best.
But if thou finde any so grose and dull,
That think I doe to private taxing leane;
Bid him go hang, for he is but a gull;
And knowes not what an Epigramme does meane;
Which taxeth vnder a peculiar name,
A generall vice, which merits publique blame."

" *Of a Gull.* 2.

" Oft in my laughing rimes I name a gull,
But this new terme will many questions breede,
Therefore at first I will expresse at full,
Who is a true and perfect Gull indeed.
A gull is he, who feares a velvet gowne,
And when a wench is brave, dares not speake to her:
A gull is he which traverseth the towne,
And is for marriage knowne a common woer.
A gull is he, which, while he proudly weares
A silver hilted rapier by his side,
Indures the lyes and knockes about the eares,
Whilst in his sheath his sleeping sword doth bide.
A gull is he which weares good hansome cloathes,
And stands in presence stroaking vp his hayre;
And filles vp his vnperfect speech with oathes,
But speakes not one wise word throughout the yeare.
But to define a gull in termes precise,
A gull is he which seemes, and is not wise."

" *In Rufum.* 3. [From 14 lines.]

" Rvfus the courtier, at the theater,
Leaving the best and most conspicuous place,
Doth either to the stage himselfe transferre,
Or through a grate doth shew his double face;
For that the clamorous fry of Innes of Court
Fills up the private roomes of greater price;
And such a place, where all may have resort,
He in his singularity doth despise."

" *In Faustum.* 7.

" Faustus not lord, nor knight, nor wise, nor old,
To every place about the towne doth ride;
He rides into the fields playes to behold;
He rides to take boate at the water side,
He rides to Paules, he rides to th' ordinary,
He rides unto the house of bawdery too,
Thither his horse doth him so often carry,
That shortly he will quite forget to goe."

" *In Ciprum.* 22.

" The fine youth Ciprius is more tierse and neate
Then the new garden of the old temple is;
And still the newest fashion he doth get,
And with the time doth change from that to this.
He weares a hat now of the flat-crowne-blocke,
The treble ruffes, long cloake, and doublet French;
He takes tobacco, and doth weare a locke,
And wastes more time in dressing then a wench.
Yet this new fangled youth, made for these times,
Doth, above all, praise old George Gascoine's* rimes."

" *In Gallum.* 24.

" Gallus hath bin this summer-time in Friesland,
And now return'd he speakes such warlike words,
As if I could their English vnderstand,
I feare me they would cut my throat like swords.

* A spirited and well-executed copy of the head of Gascoigne, from his works, has been lately made in block, as a fac-simile, for Mr. Stace.

He

He talkes of counterscarfes and casomates,
Of parapets, of curteneys and pallizadoes,
Of flankers, ravelings, gabions he prates,
And of false baits, and sallies and scaladoes.
But to requite such gulling tearmes as these,
With words of my profession * I reply;
I tell of fourching, vouchers, and counterpleas,
Of withermans, essoynes, and champarty.
So neither of vs vnderstanding one another,
We part as wise, as when we came together."

"*In Haywodum.* 29.

"Haywood that did in epigrams excell,
Is now put downe since my light Muse arose;
As buckets are put downe into a well,
Or as a school-boy putteth downe his hose."

"*In Dacum.* 30.

"Amongst the poets Dacus numbred is,
Yet could he never make an English rime,
But some prose pieces I have heard of his,
Which have bin spoken many a hundreth time.
The man that keeps the elephant hath one,
Wherein he tells the wonders of the beast;
Another Bankes pronounced long a-gon,
When he his curtailes qualities exprest.
He first taught him, that keepes the monuments
At Westminster, his formall tale to say;
And also him which puppets represents,
And also him which with the ape doth play:
Though all his poetrie be like to this,
Amongst the poets Dacus numbred is."

* This allusion to the profession of the law confirms the general appropriation of the Epigrams to Sir John Davis as author.

"*In*

" *In Publium.* 43.

" Publius, student at the common law,
Oft leaves his bookes, and for his recreation
To Paris-garden doth himselfe withdrawe,
Where he is ravisht with such delectation,
As downe amongst the beares and dogges he goes,
Where whilst he skipping cries, head to head,
His satten doublet and his veluet hose,
Are all with spittle from aboue be-spread;
When he is like his father's country stall,
Stinking with dogges, and muted all with haukes;
And rightly too on him this filth doth fall,
Which for such filthy sports his bookes forsakes;
Leaving old Ployden, Dyer, and Brooke alone,
To see old Harry Hunkes, and Sacarson."

" *Meditations of a Gull.* 47.

" See yonder melancholie gentleman,
Which, hoode-winked with his hat, alone doth sit;
Think what he thinkes and tell me if you can,
What great affaires troubles his little wit.
He thinks not of the war twixt France and Spaine,
Whether it be for Europ's good or ill;
Nor whether the empire can it selfe maintaine
Against the Turkish power encroching still;
Nor what great towne in all the Netherlands
The states determine to besiege this spring;
Nor how the Scottish pollicy now stands,
Nor what becomes of the Irish mutining.
But he doth seriously bethinke him, whether
Of the gul'd people he bee more esteem'd
For his long cloake, or his great blacke feather,
By which each gull is now a gallant deem'd.
Or of a journey he deliberates,
To Paris-garden, cock-pit, or the play;
Or how to steale a dog he meditates,
Or what he shall unto his mistresse say;

Yet

Yet with those thoughts he thinkes himselfe most fit
To be of counsell with a king for wit."

" *Ad Musam.* 48.

" Peace, idle Muse! have done, for it is time,
Since lowsie Ponticus envies my fame,
And sweares the better sort are much to blame
To make so well known for my ill rime;
Yet Bankes his horse is better knowne then he;
So are the cammels and the westerne dog;
And so is Lepidus his printed dog;
Why doth not Ponticus their fames envie;
Besides this Muse of mine and the blacke feather
Grew both together in estimation,
And both, growne stale, were cast away together.
What fame is this that scarce lasts out a fashion?
Onely this last in credit doth remaine,
That from hence-forth, each bastard cast forth rime,
Which doth but savour of a libell vaine,
Shall call me father, and be thought my crime;
So dull and with so little sence endu'd,
Is my grose-headed judge the multitude. J. D."

Conduit-street. J. H.

ART. IV. *The Traveiler of Ierome Turler, devided into two bookes. The first conteining a notable discourse of the maner and order of traueiling ouersea, or into straunge and forrein countreys. The second comprehending an excellent description of the most delicious realme of Naples in Italy. A woorke very pleasaunt for all persons to reade and right profitable and necessarie vnto all such as are minded to traueyll. Imprinted at London by William*

liam How for Abraham Veale. 1575. *pp.* 192, *besides introduction. Folded in eights.*

Jerome Turler, from the term "our country," used at p. 34, appears to have been a native of Germany. Whether the work is a translation is not stated. That the author had visited England is apparent, in describing Henry the Seventh's tomb, and in other passages. He appears to have been an acute observer, and his precepts contain many judicious remarks, and reasonable suggestions, worthy the attention of a young traveller.

The preface is addressed "*to the Right Honourable and renowmed Barons, the Lord George, Hugh and Vitus, brethren of the auncient house of the Schomburges, Lordes of Glaucha and Waldenburge, Ierome Turler sendeth greeting.*

"Ryght Honorable and renoumed Barons, it is nobly written by Isocrates that children oughte too keepe their father's friends as diligẽtly, as they woulde their owne inheritance; and your father of worthie memorie loued my father deerely; and he liued together with your grandfather many yeeres in the courte of Duke George the noble Duke of Saxonie, and he was borne, in the dayes of your greatgrandfather, of Austine Turler his father, who was then consull of Lesnich, which towne is vnder your jurisdiction at this day, and whereof my vncle is nowe at this present consull, one whom yee knowe ryghtwell."

Then follows the table of contents, names of authors cited, and the singular inscription at Bononie upon Alia Lœlia Crispis.

In a chapter upon the effect of travel the writer says "the

"the commoditie and profit of traueling is dispersed throughout and in all things of the world, and there is no humane actions or trade to be founde but it may bee bettered and holpen by traueil. And y^t. I may say nothing of vile artes, are not all artes and trades according to the diuersitie of them, better exercised in one place then another?—In Germanie, Italie, Fraunce and Spayne, the art of printing is much vsed, but among the Getes it is not knowne, and not onely cuntreys far distant hence do practize other artes, but also those that be neere vnto vs, as the art of printing is as much frequented in England as in Germanie and Fraunce: in Ireland it is nothing so, and yet Ireland lyeth neere vnto England and vnder obedience to y^e. same Queene. The Englishmen ar excellent archers, but the Irishmen bee better, and more experte in swimming; excellinge all other nacions of Europe in running and diuing vnder water."

"The properties of the foure principal nations of Europe—that is to say, Germans, Frenchmen, Italians, and Spaniardes; these nacyons differ sundrye wayes one from another, as, in gesture, gate, voyce, singinge, talke, meanynge, humanytie, conuersation, loue, hatred, affaires, warfare, and other things. Wherefore briefly to set down the effect of the matter, and to come to the purpose, the Germane hath y^e. gesture of a cutter or ruffian, the gate of y^e. cock, a firce looke, a manly voyce, rude behauiour, variable apparell, and nothinge hansome. The Frenchman hath a soft gate, a moderate pace, a milde countenaunce, a pleasaunt voyce, a redy tongue, modest demeanure, immoderate apparell. The Italian hath a slow gate, a graue ges-

ture, an inconstance countenaunce, a lowe voyce, an hasty speache, magnificall behauiour, vndecent and vnseemlye apparell. The Spaniard a commendable gate, maners, and gesture, a proude looke, a flexible voyce, a fine speach, [and] exquisite apparel. The Germans howle in their singinge except the Dutchmen, who of them all doo singe indeede. The Frenchmen doo recorde, the Spaniardes grone, and the Italians bleat like sheep. [This parallel is continued through various particulars attached to the characters of each country. In describing the other sex he says] Spanish weemen are proud in theyr apparell and goyng, the Italian weemen graue and neate, the Frenchweemen lyght, the Germane weemen variable and foolish. And vnderstand that I speake heere of the higher Germanie, for the Dutche weemen are more ciuill, more graue in goyng, and more giuen to learne straunge tongues then of any other nation, by reason of the traficque of merchandize which much flourisheth among them, hauing England, Scotland, Fraunce, and the higher Germany, neare neighbors vnto them, and are gouerned by y^e^. King of Spaine."

The first book is divided into nine chapters briefly describing various points commendable and necessary in the pursuits of a traveller. The second book has twenty chapters, each containing an account of some place of notoriety.

In the citie of Pozolo on the sea-shore are "to bee seene the bones of a man's bodyes of monstrous bygnesse, vppon which Pomponius Lœtus, a most diligent searcher out of antiquities, wrote this inscription:

"Who

" Who so thou art that heere amaz'd dost stand,
To see the hugie bones of giantes fell;
Come vnderstand why in Hetrurie lande
They do abide. This doth the storie tell,
When in this place Alcides once did dwell,
And from th' Iberi, conquerour came away,
His beasts he draue along these fields, they say.

Then from this hill that Dicarchëum hight,
With bended bow & weightie club in hand,
These typhons tall & giants maine of might
He draue away, and quite expulst the land;
This wicked broode could not the god withstand;
But part anon to Hydrus forth them sped,
And part for succour to the Tuskans fled.

Howbeit yet this cause of wofull dread,
That might vnto ech place by them ensue,
Was sone extinct when all these fends wer dead,
Whose blood the ground in ech place did imbrue.
Posteritie, to shew that this was true,
Their bodies keepe of mighty lim and bones,
To shew the world such men there liued ones."

At Naples " Sainct Marie churche de Carbona, is very mutch frequented for deuocion sake, whiche is a house of religion not farre from the merket place, by reason whereof it hath in it a number of vowed tables, and two chappels all of marble faste beeside the higher altare. Within the altare is a tumbe wherin reste the bodies of Robert Kinge of Naples and his wyfe, verye sumptuous, insomutch that the report goeth that there is neuer a peece of woorke to be found in all Europe of greater maiestie then that is. Howbeit if not faierer then this, yet in my opinion, match vnto it is that, wherein lyeth the bodie of William Grouis and

his wife in Belgicum or Dutchlande, not farre from Louane at the castle of Hessria; likewise the tumbe of Mauritius of Saxonie, one of the Dukes Electours at Friburge in Hermonduris, and that also wherin his wyfe lieth at Vimaria, in Thuringe, and moreouer the same which is builded at Heidelburge, in the memorie of Duke Palatine, Duke Electour. Truly these 4 tumbes whiche I haue nowe named, are the most principall of all that euer I sawe either in Italye, or Fraunce, or Germanie, or in England; for, as for Spayne, I was neuer there. But amongst al that ar seene in any of these aboue named regions made of brasse, or copper, in my iudgement the tumbe of Kinge Henrie the Seuenth King of Englande surpasseth the residew, whiche standeth in the abbey of Westminster nigh to the citie of London, with an inscription in Latine verses, which may thus bee Englished.

" Kinge Henrie the Seuenth heere lieth in this place,
The glorie of all kinges that liued at his age,
In wit, and wealth and deedes of noble grace;
To whom befell the gifts of nature for vauntage;
A princelie countenaunce, a fauour graue and sage,
A comly personage, and bewtie heroicall;
And ech poinct of venustie ioyned therwithall.

Vnto him was coupled in wedlock's pleasant band
An amiable Spouse in beautie right diuine,
Bashfull and verteous and like a frutefull land,
Plentifull of children, sprong forth of princely line;
Right happie parentes their issue so doth shine.
To whom, o England these thanks thou owest of right,
That euer Henrie the 8. was borne into thy sight.

" All the whole toumbe is gilten ouer and it shineth faire, being round beset with precious stones; but

but of the meanest sorte, it hath in it also many turned and earued pillers, and very lyke vnto this are the monumentes of the kinges of Fraunce in Sainct Denise churche."

Conduit street. J. H.

ART. V. *The Second Part of Greenes neuer too late.*

[CONTINUED FROM P. 16.]

Francesco on the morrow was full of irresolution "to go home to his wife to faire Isabel, that was as hard a censure as the sentence of death; for shame of his follies made him ashamed to shew his face to a woman of so high deserts;" several days passed, his score increased till the hostess refused to trust. Having neither coin nor credit, and "his owne honour perswading him from making gaine by labor, as he had neuer bin brought vp to any mechanicall course of life;—he called to mind that hee was a scholler, and that although in these daies art wanted honor, and learning lackt his due, yet good letters were not brought to so low an ebbe, but that there might some profit arise by them to procure his maintenance. In this humor he fell in amongst a company of players, who persuaded him to try his wit, in writing of comedies, tragedies, or pastorals: and if he could performe any thing worth the stage, then they would largely reward him for his paines. Francesco glad of this motion, seeing a means to mitigate the extremity of his want, thought it no dishonor to make gaine of his wit, or to get profit by his pen; and therefore getting him home to his chamber, writ a comedy, which so

generally pleased all the audience, that happy were those actors in short time that could get any of his workes, he grew so exquisite in that facultie. By this meane his want was releiued, his credit in his host's house recouered, his apparell in greater brauerie then it was, and his purse well lined with crownes.

"At this discourse of Francesco, the gentleman tooke his guest by the hand, and broke off his tale thus. Now, gentle palmer, seeing we are fallen by course of prattle to parlee of plaies, if without offence, doe me that fauour to shew me your iudgement of playes, play-makers, and players. Although, (quoth the palmer) that some for being too lauish against that faculty, haue for their satyrical inuectiues bin wel canuased; yet seeing there is none but ourselues, and that I hope what you heare shall be trodden vnder foote, I will flatly say what I can, both euen by reading and experience."—This dissertation is confined to the Roman stage, concluding his "opinion briefly of plaies, that Menander deuised them for the suppressing of vanities, necessary in a common wealth, as long as they are vsed in their right kind; the play-makers worthy of honour for their art; and players, men deseruing both praise and profit, as long as they wax neither couetous nor insolent."

The acquisition of money by Francesco induces Infida to make unavailing attempts for the recovery of his affections, and while he is committed to the making of some strange comedy, the assault is shewn of fortune upon Isabel, whom the lechery of a burgo-master and testimony of a suborned witness are the means of throwing into prison, which ends in the confusion of the accusers and herself "reckoned more famous for her

her chastity through all Caerbrancke." This event is related at an ordinary in the presence of Francesco, where a gentleman brought in Isabel as "a mirrour of chastity, and added this more, that shee was married to a gentleman of ripe wit, good parentage, and well skild in the liberall sciences, but, quoth he, an vnthrift, and one that hath bin from his wife sixe yeeres. At this all the table condemned him as passing vnkinde, that could wrong so vertuous a wife with absence."

This conversation awakens repentance, and Francesco resolved to leave Troynouant. On the day of departure his friends made a banquet which is attended with a circumstance not to be omitted.

"One amongst the rest, who loued Francesco so tenderly, tooke a cup of wine in his hand, and with teares in his eies said thus: Francesco, I haue nothing to giue thee, being myself pinched with want, but some precepts of wit that I haue bought with much experience, those shalt thou haue at my hands, which if thou put in practice thinke I haue giuen much treasure.

"*The farewell of a friend.*

1. Let God's worship be thy morning's worke, and his wisedome the direction of thy daie's labour.

2. Rise not without thanks, nor sleep not without repentance.

3. Choose but a few friends, and try those; for the flatterer speakes fairest.

4. If thy wife be wise, make her thy secretary; else locke thy thoughts in thy heart, for women are seldome silent.

5. If she be faire, be not iealous; for suspition cures not women's follies.

6. If she be wise, wrong her not; for if thou louest others, she will loath thee.

7. Let thy children's nurture bee their richest portion: for wisedome is more precious then wealth.

8. Be not proud amongst thy poore neighbours; for a poore man's hate is perillous.

9. Nor too familiar with great men: for presumption winnes disdaine.

10. Neither bee too prodigall in thy fare, nor die not indebted to thy belly; enough is a feast.

11. Be not enuious, lest thou fall in thine owne thoughts.

12. Vse patience, mirth and quiet: for care is enemy to health."

After breakfast they brought him a mile out of the city, where they receive

"*Francescoe's Sonnet, called his parting blow.*

"Reason that long in prison of my will,
Hast wept thy mistris wants and losse of time,
Thy wonted siege of honour safely clime,
To thee I yeeld as guiltie of mine ill.

Loe (fettered in their teares) mine eyes are prest,
To pay due homage to their natiue guide:
My wretched heart wounded with bad betide,
To craue his peace, from reason is addrest.

My thoughts asham'd, since by themselues consum'd,
Haue done their duty to repentant wit:
Asham'd of all, sweet guide, I sorry sit,
To see in youth how I too farre presum'd:

That he whom loue and errour did betray,
Subscribes to thee, and takes the better way.
Sero sed serio."

Five

Five days ends the journey to Caerbranke. Francesco "at the first sight of his wife, considering the excellency of her beauty, her vertues, chastitie, and other perfections, and measwring her constancie with his disloyalty, stoode as a man metamorphosed; at last he begun thus. Ah Isabell, what shall I say to thy fortunes or my follies? What exordium shall I vse to shew my penance, or discouer my sorrowes, or expresse my present ioyes? For I tell thee I conceiue as great pleasure to see thee well, as grief in that I haue wronged thee with my absence. Might sighes (Isabel) teares, plaints, or any such exterior passions, pourtray out my inward repentance, I would shew thee the anatomy of a most distressed man; but amongst many sorrowing thoughts, there is such confusion, that superfluitie of griefes stops the source of my discontent. To figure out my follies, or the extremities of my fancies, were but to manifest the bad course of my life; and to rub the scar, by setting out mine owne scathe, and therefore let it suffice I repent hartily, I sorrow deeply, and meane to amend and continue in the same constantly. At this Francesco stood and wept, which Isabel seeing, conceiued by his outward griefe his secret passions, and therefore taking him about the neck, wetting his cheekes with the teares that fel from her eyes, she made him this womanly and wise answer. What, Francesco, commest thou home full of woes, or seekest thou at thy returne to make me weepe; hast thou been long absent, and now bringest thou mee a treatise of discontents? I see thou art penitent, and therefore I am like not to heare what follies are past. It sufficeth for Isabel, that henceforth thou wilt

wilt loue Isabel, and vpon that condition, without any more wordes, welcome to Isabel. With that she smiled and wept, and in doing both together, sealed vp all her contrarie passions in a kisse."

Then follows "the Host's tale" who made great cheer to welcome Francesco home. This tale, or episode, is very long, and appears to have been written for the purpose of extending the work. At the end "thus (quoth the Palmer) you haue heard the discouery of youth's follies, and a true discourse of a gentleman's fortunes. But now, courteous Palmer, (quoth the gentleman) it restes that we craue, by your owne promise, the reason of your pilgrimage to Venice. That (quoth the Palmer) is discourst in a word: for know, sir, that inioyning my selfe to penance for the follies of my youth's passions, hauing liued in loue, and therfore reape all my losse by loue: hearing that of all the cities in Europe Venice hath most semblance of Venus' vanities, I goe thither, not onely to see fashions, but to quip at follies, that I may draw others from that harme that hath brought me to this hazard.

"The gentlewomen of Venice, your neighbors, but vnknowne to me, haue more fauours in their faces, then vertue in their thoughts; and their beauties are more curious then their qualities be precious, caring more to be figured out with Helen, then to be famoused with Lucrece: they striue to make their faces gorgeous, but neuer seeke to fitte their minds to their God, and couet to haue more knowledge in loue then in religion; their eyes bewray their wantonnesse, not their modesty, and their lookes are lures that reclaime

claime not hawkes, but make them only baite at dead stales. As the gentlewomen, so are the men, loose liuers, straight louers, such as hold their cõsciences in their purses and their thoughts in their eies, counting that houre ill spent that in fancy is not misspent. Because therfore this great city of Venice is holden loue's paradice, thither do I direct my pilgrimage, that seeing their passions I may, being a palmer, win them to penance by shewing the miseries that Venus mixeth with their momentary contents; if not, yet I shall carry home to my countrimen salues to cure their sores; I shall see much, heare little, and by the insight into other men's extremes, returne more wary, meaning then to visite you, and make you priuie to all.

" The heedful host hauing iudicially vnderstood the pittiful report of the Palmer, giuing truce to his passions, with the teares he shent, and resolued to requite that thankfully which he had attended heedfully, gaue this catastrophe to his sad and sorrowfull discourse. 'Palmer, thou hast with the ritrell foreshewed the storme ere it comes, painting out the shapes of loue, as liuely as the grapes in Zeuxis tables were pourtrayed cunningly; thou hast lent youth eagle's eyes to behold the sun: Achilles sword to cut and recure, leauing those medicines to salue others, that hath lost thyselfe, and hauing burnt thy wings with the flie by dallying too long with the fire; thou hast bequeathed others a lesson with the vnicorne, to preuent poyson by preserues before they taste with the lip.'

" The Palmer set forward towards Venice: what there he did, or how hee liued, when I am aduertised (good gentlemen) I will send you tidings. Meane while,

let

let euery one learne (by Francescoe's fall) to beware, lest at last (too late) they be inforced to bewaile. Finis."

Conduit street. J. H.

ART. VI. *Camden's Gifts of Arms. Extracted from Morgan's Sphere of Gentry.*

[CONTINUED FROM VOL. VII. P. 258.]

Durham. 139. *Housson*, Bishop of Durham. Quarterly Ar. & S. 4 roundels counterchanged.

Oxford. 140. *Sir Wm. Green*, 1605. Confirmation. Az. 3 bucks pass. O. a mullet for difference.

141. *Tho. Stalber*, D.D. 14 Mar. 1605. O. a fess entr. 3 lion's heads coupee, blood dropping from their mouths, Gu.

Glouc. 142. *Dan. Fowler* de Stonehouse. Quarterly O & B. in the first quarter a hawk's lure O.

Glouc. 143. *Rd. Wood* de Brockthorp. A. a chevr. engr. entr. 3 lis gu.

Glouc. 144. *Stephens* de Essington. Per chevr. B & A. 2 eagles volant in chief O.

Salop. 145. *Proud.* Or, chevron barry gu & S.

Norfolk. 146. *Kercher*, D.D. Apr. 1606. A 3 crosslets on chief B. 3 bezants.

Bucks. 147. *Wm. Brook*, of Buckingham. Confirm. 1605. A. on bend S. a lure with the line A. chief S.

148. *Souch.* Confirm. G. 10 besants, on canton O. a lozenge vert, charged with a lis A.

Glouc. 149. *Bowser* de Stone. Confirm. 1606. Erm. cross checquy entr. 4 bougets G.

Glouc.

Glouc. 150. *John Crane,* Clerk of the Kitchen to K. James, son of John, son of Wm. 1606. G. on fess O. 3. annulets B, entr. 3 cross for meés fitchy, O.

London. 151. *Sir Humphrey Weld,* Lord Mayor, Confirm. 1606. B. fess. nebulée Erm. entr. 3 crescents Erm.

152. *Tho. Bennet,* Mayor. G. besant entr. 3 demi lions.

153. *Sir Robert Hitcham,** Confirm. 1604. G. on chief O. 3 torteauxes.

154. *Sir Tho. Glover.* April 1604. S. chevron Erm. entr. 3 crescents A.

155. *Sir Wm. Herick.* A. fess vairée O. & G.

156. *Cawley.* A lion ramp. S. a border engrailed S. entoire mullets A.

157. *Coventry* of the Temple. S. fess Erm. entr. 3 crescents O.

Glouc. 158. *Codrington* de Codrington. Confirm. A fess battelle S. entr. 3 lions pass. G.

Lond. 159. *Richard Langley,* Town Clerk of Lond. A. fess S. in chief 3 Gunstones.

Chester. 160. *Folville,* commonly called Fowell. Confirm. 1599. G. cross arg. a cross moline O piercing the chief.

161. *Barnwell* de Cranesley, confirmed by Wm. Harvey, 1566 and by Wm. Camden. G. saltier ragulè A. entr. 4 crescents A.

* John Gibbon has the following tart MS. note on this: "Hitcham's Confirmation was a piece of armorial knavery. His father was a very poor man, and never pretended to arms:

"Fœtet Heraldorum fraus spurca per omnia sæcla."

Dorset. 162. *Sir Geo. Somers* of Boxolm. Mar. 1604. Vert, fess dauncee Erm.

London. 163. *Rd. Poyntell*, June 1611. Lozengy, Barry A. & G. on chief B. 3 etoils O.

164. *Tho. Waite*. 1611. A chevr. S. entr. 3 bugle horns with strings S.

165. *Sir Rd. Gray*, Secretary in Ireland, July 1612. A. 3 bars B. 3 annulets in chief G.

Hereford. 166. *Rd. Collins* of Upton, Confirm. 1612. V. griffin Segr. O. crescent O.

London. 167. *Tho. Cordall*, Mercer. Confirm. Jan. 1612. G. chevr. engr. Erm. entr. 3 griffins heads erased Erm.

Ebor. 168. *Skeres* de Ebor. 1612. Arg. on bend 3 escallops entr. lion ramp. in chief, and 3 leaves in bend in base.

169. *Do.* Neal of Westminster, 1612. Erm. lion ramp. G. entr. 3 right hands G.

170. *Tho. Seal*, Clerk of the Chequer, O. fess. B. entr. 3 wolves' heads erased S.

Norfolk. 171. *Rob. Shepherd* of Kirby Bedon 1599. A. on chief indented G. 3 pole axes O.

172. *Milner*. Erm. 3 wolves' heads couped proper.

Lond. 173. *Edw. Lister*, M. D. 20 April 1602. Erm. on fess betw. 2 cotises S. 3 mullets O.

174. *Sir John Prettiman*. G. lion pass. betw. 3 mullets O.

Kent. 175. *Rt. Walthew* de Dartford, Serjeant of the Confectionary, 10 Jan. 1611. S. lion ramp. entr. 3 mural crowns O.

London. 176. *Hill, G.* 2 bars Erm in chief lion pass. O.

Stafford.

Stafford. 177. *Wightwick.* B. on chevr. A. 3 pheons G entre 3 lions pass O.

178. *John Dix,* D.D. Confirm. 1612. B. on bend O. 3 martlets G. on chief A. a crescent entr. 2 bucks heads couped S.

179. *Brent* of Oxford. Jan. 1613. G. a wyvern A. the crest a demy wyvern Erm. wings A.

Lond. 180. *Bruges,* 1612.* A. on plain cross Ermines, a leopard's face O.

Midd.

* It may be a good opportunity to give a pedigree of the family to whom this grant of arms was made, as it has caused some confusion with the pedigree of the Chandos family, by the half-learned in genealogy, or by wilful mistakers. John Bridges, alias Bruges of London, merchant, son of John Bridges of Lovet-Wood, Co. Glouc. son of John Bridges of Neend, Co. Glouc. was the person to whom this grant was made. He was grandfather of Thomas Bridges of Colesborne Parva, Co. Glouc. living 1682. John Bridges, the grantee, had a brother Robert Bridges, or Bruges, of Woodchester, Co. Glouc. who died about 1647, having had issue by Eliz. daughter of —— Bridges of *Cirencester*, Co. Glouc. *(of whom presently.)*

1. Richard Bridges of Cromwell, Co. Glouc. who died about 1658 leaving by Eleanor daughter of —— Laurence of Sherington, Co. Glouc. a daughter Eliz. wife 1. of Poole, and 2dly of Bromwich; and Richard Bridges of Titherington, Co. Glouc. who died about 1677 leaving by Anne daughter of Geo. Hanger of Driffield, Co. Glouc. (who died about 1676) George Bridges æt. 8, 1682; and Anne, æt. 6, 1682.

2. Humphry Bridges of Woodchester, Co. Glouc. who died about 1660, æt. circ. 40, (besides John who died a lunatic unmarried; and Margaret who married Evan Seise, Serjt. at Law.) Humphry Bridges of Woodchester married Jane daughter of Edward Thurston of Thornbury, Co. Glouc. and had two sons and four daughters. Edward, 2d son, was single in 1682, and then æt. 24. Eliz. married Stephen Browning of Cole, Co. Glouc. and Judith married Tho. Webb of Kingswood Co. Wilts: the others were Jane and Anne. Robert Bridges eldest son was of Woodchester, Co. Glouc and aged about 30, in 1682. *Visitation of Glouc. K. 5. in Her. Coll.*—This family remained at Woodchester till about 70 years ago when the male line failed; as may be seen by the epitaphs in that church. They bore an *Anchor* for their crest; and not the *Saracen's Head*, like the Chandos family.

The

Midd. 181. *Draper.* Feb. 1613. G. 4 bends O. on chief parted per fess A. & Erm. 3 lis G. in the chief.

Suff.

The same arms were used by the wife of Speaker Onslow; and are now used by General Bridges of the East India Company's Service.

Cirencester family.

There is a handsome monument in Cirencester church for Humfry Bridges, who died April 17, 1598; and Elizabeth his wife, who died July 6, 1620. He had many children, among whom was a son Anthony of the Middle Temple, who died in 1617, having been baptised at Cirencester in 1593. It has not been, I believe, ascertained whence this family sprung: but they intermarried with, and were probably of the same origin with those of Woodchester. As they had many Christian, as well as surnames, in common with the Chandos family, and one or two of whom were buried at Cirencester, they furnished materials to the opponents of the Chandos claim, with which to puzzle the pedigree, in spite of the better knowledge of some of those, who made use of them. They furnished an Anthony, a Robert, and a John Bridges, all of which standing by themselves, and separated from other documents, which completely disposed of them, might well raise doubts in those who were not complete masters of the pedigree.

Family of Tiberton, Herefordshire.

For the sake of juxta-position, and while I am on this subject, I will briefly and gently correct a strangely erroneous note, which crept into the last edition of Collins's Peerage. "Marshall Brydges of Tyberton in Herefordshire," living 1683, is there stated on some odd authority to have been son of Charles Bridges, a younger son of the first Lord Chandos. It appears by Gregory King's Visitation of Herefordshire, 1683, that he was grandson of "William Brydges of Up-leaden in the parish of Bosbury, Co. Heref. who by Margaret daughter of John Vaughan of Court Field Co. Monm. had five sons; of whom the four younger were settled at Prior's Court, Hereford, Old Colwall, and in London. William Brydges of Up-leaden, the eldest son, died May 25, 1668, æt. 67, having been sometime High Sheriff of Herefordshire. He left issue by Anne daughter and coheir of Edmund Marshall of Essex, and of Blewbery in Herefordshire, three sons, and eight daughters. His eldest son was the above Marshall Brydges of Tyberton, Co. Heref. Esq. who was a Justice of Peace for the said County, and æt. 49, in 1683. He had several sons—William, a younger son was a Serjeant at Law,

Suff. 182. *Brond* of Erwanston, 10 Mar. 1610. V. griffin pass. & chief O.

Midd. 183. *William Hall* of Hogsden, April 1613. B. on chief Erm. a lion pass. guard. O.

Lond. 184. *John Cary* of Lond. Confirm. Feb. 1612. S. on chevr. O. 3 etoils G. entr. 3 griffins heads erased O.

Stafford. 185. *Wightwick* of Wightwick, altered April 16, 1613. B. on chevron A. 3 crosses formè G. entr. 3 pheons O.

London. 186. *Westrow*, Grocer. 24 Mar. 1613. O. a chevron B. 3 crescents in chief B.

Northam. 187. *Knight* of Charwelton, May 1613. A. 3 bends G. on canton B. a spur with leathers O.

Kent. 188. *Walter*, May, 1613. B. fess dancie entr. 3 mural crowns O.

Essex. 189. *Arthur Gervis*, Master of the Pipe Office, Confirm. 1610. S. on fess A. flowers de lis B. entre 3 lapwings A.

190. *George Mountain*, Bishop of London, June 1613. Lozengy Barry O. & B. on chief G. 3 crosslets O.

Norfolk. 191. *Tho. Outlaw* of Wicihngham, June 1613. A. saltier G. entr. 4 wolves heads proper.

192. *Roger Holbeck* of Wichingham, Confirm. June 1613. A. on saltier V. 7 escallops A.

Norfolk. 193. *Randol Cranfield & Lionel Cranfield*,

Law, and born about 1663—Francis Brydges of Tiberton, Esq. his eldest son was also of the Middle Temple, and born about 1660. *From G. King's Visitation Co. Heref. K. 6. in Her. Coll.* For the lower part of the pedigree, see *Stemmata Chicheleana.*— This family bore at this time *a Wing* for a crest, and not *a Saracen's Head.*

Earl of Middlesex, brothers. A. on pale B. 3 flowers de lis O.

Hertford. 194. *John Mills* of Casnalbery near Ware. Nov. 1613. Barry of 10, A. & V. over all 6 escutcheons G. 3, 2, 1.

195. *Samuel Harsnet*, Bishop of Chichester, 1613. B. 2 bars dancettè Erm. entr. 6 crosslets O. 3, 2, 1.

Devon. 196. *Esse*, or *Ash*. Confirm. Dec. 1613. A. 2 chevrons S. on each chevron a trefoil V.

Glouc. 197. *Smith* de Campden. Confirm. 1614. O. on fess G. 3 lis Ar. entr. 3 saltiers S.

Devon. 198. *Cholwill*, Nov. 28, 1613. A. on bend S. 3 broad arrows O. feathers & heads A.

199. *Hare*, Feb. 1614. G. 2 bars O. chief indented O.

Pembr. 200. *Cannon*. Feb. 1614. G. on bend A. an ogress entr. 2 double cotises O. The crest, a cannon S. mounted on his tire O.

201. *Sayer*, Feb. 1614. G. fess engr. A. entr. 3 birds A. beak & legs S.

Bucks. 202. *Henry Spiller* of Kingsey. S. cross voided entr. 4 mullets O.

Somers. 203. *Robert Henley*, Sheriff of Somerset. Feb. 26, 1612. B. lion ramp. A. crowned O. border A. entoir of torteauxes.

Hertf. 204. *Francis Taverner* de Hexton, Feb. 1614. A. bend fusilee S. a torteaux in the sinister point.

Hertf. 205. *Giles Rowbach*, of Litton, son of Tho. son of Pierce Rowbach of Litton. Confirm. March 1614. B. bend checky O. & G. entr. 2 cotises O. crest on a wing A. bend checky O. & G.

Somers.

Somers. 205. *Bourges,* Somers. March 1614. A fess lozengy 3 mascles in chief B. border B. besantie.

206. *Brown.* Confirm. May 1614. Erm. on fess counterbattalée S. 3 escallops A.

Somers. 207. *Northover* de Aller Court, May 1614. O. 5 lozenges in saltier B. entr. 4 crosslets B.

Leic. 208. *William Roberts* de Sutton Cheinal, May 1614. Per pale A. & G. lion ramp. S.

Leic. 209. *William Gerveis* (or Jervis) of Great Petley. S. chevr. erm. entr. 3 birds or fowls A. *

Wilts. 210. *John Shuter* of Winterburn Cherburgh, July 1614. B. an inescutcheon A. entr. 8 crosslets fitchy O.

London. 211. *Fisher* of Lond. July 1614. O. 3 demy lions G. chief indented G.

Essex. 212. *Anthony Luther* of Kelvedon, Nov. 1614. A. 2 bars S. 3 buckles in chief B.

Lond. 213. *Sir Tho. Hays,* Confirm. 1613. Erminois, 3 lions heads erased S.

Northam. 214, *Wm. Dale* of London and Brigstock, 1613. G. on a mount V. in base a swan A. collared with a horn O. The crest, a stork proper, gorged with a coronet O.

London. 215. *Edmd. Barnes,* Confirm. 1614. B 2 lions pass. gard. O.

Essex. 216. *Thomas Adam* of Walden. 30 Sept. 1614. V. on a plain cross O. an etoil S. Crest a talbot pass. B. semé of besants coloured A.

Suffolk. 217. *Elliot.* Nov. 14. A. fess G. entr. 2 gemels wavy S.†

* These are the arms now borne by Earl St. Vincent.

† This coat is now borne by Lord Elliot.

Kent. 218. *Short.* Nov. 1614. B. griffin pass O. entr. 3 etoils A.

Cantab. 219. *Welles* of Caius College. Nov. 1614. O. on a plain cross S. the sun O. entr. 3 lions ramp. double quevè S.

Stafford. 220. *Hugh Hamersley* de London, son of Hugh, son of Richd. Co. Staff. Nov. 1614. G. 3 rams heads couped O.

London. 221. *Sir John Leman,* Alderman B. fess entr. 3 dolphins A.

222. *Justinian Povey.* Nov. 1614. S. on bend. engr. O. an annulet S. entr. 6 cinquefoils.

Cornw. 223. *Rd. Roberts** of Truro. 2 Jan. 1614. B. on chevr. A. 3 mullets pierced S.

Kent. 224. *Sare,* Inner Temple. 11 Feb. 1614. G. 2 bars Erm. 3 martlets in chief O.

Devon. 225. *Atwill,* 9 Feb. 1614. A chevron S. over all a pile counterchanged.

Somers. 226. *Wm. Young* of Trent, Confirm. April 1615. O. 3 roses G. a canton G.

Sussex. 227. *John Couper* of Ditcham. 9 Feb. 1614. Quarterly A. & G. in 2d & 3d quarter, a pheon A.

Suffolk. 228. *Tho. Bright,* Bury St. Edmunds, May 10, 1615. S. fess A. entr. 3 escallops O.

Kent. 229. *Tho. Deal* of Feversham. G. 3 bars A. on a canton A. a castle S.

Sussex. 230. *Tho. Baker* of Battle. 1615. A. a castle between 3 keys B.

231. *Malbourn,* D.D. & Bishop. Confirm. June 1615. B. 3 escallops A. within a border engr. A. charged with 11 crosslets fitchy G.

* Afterwards Earls of Radnor—the arms were afterwards altered, because too like Roberts of Kent.

Kent. 232. *Coulf* of Canterbury, 30 June 1615. O. a fess S. entr. 3 horses current S.

Sussex. 233. *Henry Panton* of Lewis, M.D. 4 July 1615. G. 2 bars A. on canton B. a dolphin. O.

234. *John Alden* of the Temple, Sept. 8, 1607. G. 3 crescents Erm. within a border engr. Er.

London. 235. *William Tirry*, Draper. Confirm. 1615. A. on pile G. a leopard's face swallowing a flower de lis O.

Kent. 236. *Christopher Sacker* de Feversham. Confirm. 1615. G. a bend engr. O. entr. 2 bulls heads erased O.

237. *Robt. Hill*, D.D. Nov. 1615. Per chevr. battalè S. & A. 3 cinquefoils counterchanged.

238. *Hayes* of the Wardrobe, Dec. 1615. S. on chevr. A. a crescent G. entr. 3 leopard's faces O.

Northam. 239. *Watts* of Blakesley. Feb. 1615. Erm. on chief G. a besant entr. 2 billets O.

[*To be continued.*]

ART. VII. *The Mahumetane or Turkish Historye,* &c. &c. Translated from the French and Italian tongues by R. Carr, of the Middle Temple, in London, Gentleman. London: Printed by Thomas Este, dwelling in Aldersgate street.* 1600. *4to.*

"*I. S. to his kind friend R. C.*

"The well-fed paunch, sound sleepes, and proud attire,
From face of men hath banisht virtue quite;
Whereby the course of Nature's free desire
Is cleane corrupt by Custome's foule despite.

* See Herbert's Typographical Antiquities, Vol. II. p. 1021.

So every light is spent which gratious Heaven
Assign'd this life our staggering steppes to stay,
That now a worthie wonder it shall seeme,
If any one shall glorious actes assay.

The lawrell wittes reward, the mirtle eloquent,
Drown'd in contempt with faire Philosophie,
The gayning people hould for time mispent,
And few folkes feete the strayter path doe trie:
Yet, gentle friend, let mee of you require," &c.

"*C. S. to his louing Cosin and good friend R. C.*

" I speake no prayse to thee, my Cosen kinde,
(For well of aught I know you seeke no prayse)
But joy to see that these our better dayes
Shall be adornd with beauties of thy minde.

O how I feard thy modest thoughts inclinde
To sit in silence, musing mourning layse,
In scorne of fame and all that honour rayse,
Would drown the parts which Heaven to thee assign'd.

I know thy worth, & so shall many moe,
(Unlesse thyself and many moe thou wrong)
And since begoone to sit thyselfe in shoe,
Bring out thy store, in darknesse hid too long;
Nor doubt not aught, for if (as earst) I see,
That pleasith others which once pleaseth mee."

"*R. M. to his friend R. C.*

" No little glorie gaine they, I confesse,
Who fitlie forreine tongues our language teach;
Yet he far more deserves without impeach
His owne braines birth, who well dyd e'er express.

Then, gentle friend, make you yourselfe not lesse
To post us french and latin in our speach,
But broach those quieres of rare conceit and reach,
Which I have seen most worthie of the presse.

Those

Those love sick sonets, those pleasing comedies,
Which oft with much attention I have heard:
That riche discowrse where loue in louing dies,
And, of all wittes, those paradoxs preferd.
O let this age but some of these behold,
And prayse thy pen writ in a veyne of gold."

"*The answer to his friend R. M.*

"My dearest friend, I willingly confesse
That I whose life should lead and teach,
And not devoide of blame and foule impeach,
Which O, I would no tongue could ere expresse!

Now, for I have myselfe in worth made lesse,
Too stale a fable to the public speach,
Is't not enough; but that I further reach
To blaze my follies in a printing-presse?

No padone, no, both songes and comedies,
And what besides pleasing applause hath heard
Without remorse in their creation, dies:
To byrth and buriall rites at once preferrd.
To much of these dyd men in me behold,
O would time past cd. be regaind with gold!"

R. C.

ART. VIII. *Extracts from the Paradise of Dainty Devises.* 1576.

"13. *Of the instabilitie of youth.*

"When I look back and in myself behold
The wandering ways that youth could not descry:
And mark'd the fearful course that youth did hold,
And melt in mind, each step youth strayed awry;
My knees I bow, and from my heart I call,
O Lord, forget these faults and follies all.

For now I see how void youth is of skill,
I see also his prime time and his end:
I do confess my faults and all my ill;
And sorrow sore, for that I did offend:
And with a mind repentant of all crimes
Pardon I ask for youth ten thousand times.

The humble heart hath daunted the proud mind;
Eke wisdom hath given ignorance a fall:
And wit hath taught, that folly could not find,
And age hath youth her subject and her thrall.
Therefore I pray, O Lord of life and truth,
Pardon the faults committed in my youth.

Thou that didst grant the wise king his request:
Thou that in whale thy prophet didst preserve:
Thou that forgavest the woundings of thy breast,
Thou that didst save the thief in state to starve:
Thou only God, the giver of all grace,
Wipe out of mind the path of youth's vaine race.

Thou that by power to life didst raise the dead:
Thou that of grace restorest the blind to sight:
Thou that for love thy life and love outbled:
Thou that of favour madest the lame go right:
Thou that canst heal, and help in all assays,
Forgive the guilt, that grew in youth's vaine ways,

And now since I, with faith and doubtless mind,
Do fly to thee by prayer to appease thy ire;
And since that thee I only seek to find,
And hope by faith to attain my just desire;
Lord, mind no more youth's error and unskill,
And able age to do thy holy will.

Finis. Lord Vaux.

" 30. *A friendly admonition.*

" Ye stately wights, that live in quiet rest,
Through worldly wealth, which God hath given to you,
Lament with tears and sighs from dolefull breast,
The shame and power that vice obtaineth now.
Behold how God doth daily profer grace,
Yet we disdain repentance to embrace.

The suds of sin do suck into the mind,
And cancred vice doth virtue quite expel;
No change to good alas can resting find;
Our wicked hearts so stoutly do rebell.
Not one there is that hasteth to amend,
Though God from heaven his daily threats do send.

We are so slow to change our blamefull life,
We are so pressed to snatch alluring vice:
Such greedy hearts on every side be rife;
So few that guide their will by counsell wise,
To let our tears lament the wretched case,
And call to God for undeserved grace.

Yon worldly wights, that have your fancies first
On slipper joy of terrene pleasure here;
Let some remorse in all your deedes be mixt,
Whiles you have time let some redress appear.
Of sudden death the hour you shall not know,
And look for death although it seemeth slow.

Oh be no judge in other men's offence,
But purge thyself and seek to make thee free,
Let every one apply his diligence,
A change to good within himself to see:
O God direct our feet in such a stay,
From cancred vice to shame the hatefull way.
Finis. R. Hill."

" *Being*

" Being in love he complaineth.

" If care or skill could conquer vain desire,
Or reason's reins my strong affection stay;
Then should my sighs to quiet breast retire,
And shun such signs, as secret thoughts bewray.
Uncomely love, which now lurks in my breast,
Should cease my grief, through wisdom's power opprest.

But who can leave to look on Venus face?
Or yieldeth not to Juno's high estate?
What wit so wise, as gives not Pallas place,
These virtues rare each goddess did yield amate,
Save her alone who yet on earth doth reign,
Whose beauty's string no gods can well distrain.

What worldly wight can hope for heavenly hire,
When only sighs must make his secret moan:
A silent suit dost seld to grace aspire,
My hapless hap doth roll to restless stone,
Yet Phœbe fair, disdain'd the heavens above,
To joy on earth her poor Endimion's love.

Rare is reward where none can justly crave,
For chance is choice where reason makes no claim:
Yet luck sometimes despairing souls doth save;
A happy star made Giges joy attain.
A slavish smith, of rude and rascall race,
Found means in time to gain a goddess' grace.

Then loftie love, thy sacred sails advance,
My sighing seas shall flow with streams of tears:
Amidst disdaine, drive forth my dolefull chance;
A valiant mind no deadly danger fears.
Who loves aloft, and sets his hart on high,
Deserves no pain, though he do pine and die.

Finis. M. B."

"19. *He persuadeth his friend from the fond effects of love.*

" Why art thou bound, and mayst go free?
Shall reason yield to raging will?
Is thraldom like to liberty?
Wilt thou exchange thy good for ill?
Then shalt thou learn a childish play,
And of each part to taste and prove;
The lookers-on shall judge and say,
Lo this is he that lives by love.

Thy wits with thoughts shall stand at stay,
Thy head shall have but heavy rest:
Thy eyes shall watch for wanton prey,
Thy tongue shall shew thy heart's request.
Thy ears shall hear a thousand noise,
Thy hand shall put thy pen to pain:
And in the end thou shalt disgrace
Thy life so spent, for such small gain.

If love and list might never cope,
Nor youth to run from reason's race;
Nor if strong suit might win sure hope,
I would less blame a lover's case.
For love is hot, with great desire,
And sweet delight makes youth so fond,
That little sparks will prove great fire,
And bring free hearts to endless bond.
Finis."

"7. *For Whitsunday.*

" Come Holy Ghost, eternal God, and ease the wofull grief,
That through the heaps of heavy sin can nowhere find [relief:]
Doe thou, O Lord, redress
The great distress
Of sinfull heaviness.

Come

Come comfort the afflicted thoughts of my consumed heart:
O rid the piercing pricking pains of my tormenting smart.
O Holy Ghost, grant me
That I by thee
From sin may purged be.

Thou art my God, to thee alone
I will commend my cause:
Not glittering gold nor precious stone
Shall make me leave thy laws.
O teache me then the way
Whereby I may
Make thee my only stay.

My lips, my tongue, my heart, and all,
Shall spread thy mighty name:
My voice shall never cease to sound
The praises of the same.
Yea, every living thing
Shall sweetly sing
To Thee, O heavenly King.

Finis. M. Kindlemarsh."

"10. *Promise is debt.*

" In my accompt, the promise that is vowed
Among the good is holden such a debt,
As he is thought, no whit to be allowed,
That setteth light his promise to forget.
And for my part, I will not link in love,
With fickle folk, whose fancies oft remove.

My happy gain I do esteem for such,
As few have found in these our doubtfull days.
To find a friend I think it be as much,
As t' win a fort full fraught of noble praise.
Of all the goods that there may be possest,
A faithfull friend I judge to be the best.

O friendly

O friendly league, although too late begun,
Yet time shall try our troth, is well employed:
And that we both shall see, that we have won
Such fastened faith, as cannot be destroyed
By envious rage, or slander's bitter blow,
That seeks the good to overthrow.
Finis. R. Hill."

" Being in love he complaineth.

" What doom is this, I fain would know,
That deemeth by all contraries:
What god, or whether height or lowe,
Now would I learn some warrantise:
Some say the blinded god above,
Is he that worketh all by love:
But he that stirreth strife, the truth to tell,
I always feel, but know not well.

Some say Alecto with her mates,
Are they which breedeth all anoye:
Who sits like hags in hellish gates,
And seeks still whom they may destroy.
Some say again 'tis destiny;
But how it comes, or what it is,
I let it pass, before I miss.

Despite doth always work my woe,
And hap as yet holds hardly still:
For fear I set my friendship so,
And think again to reap good will.
I do but strive against the wind,
For more I seek, the less I find:
And where I seek most for to please,
There find I always my disease.

And thus I love, and do reap still,
Nothing but hate for my good will.
Finis. L. Vaux.

ART. IX. *Examination of early Jewish Coins.*

[CONCLUDED FROM P. 73.]

TO THE EDITOR OF CENSURA LITERARIA.

SIR,

So far as we have examined hitherto we have been able to discover no mark whatever, which is able to appropriate any one of the coins in the *first* class any more than in the *second* to Simon Maccabee rather than to Barcochebas, whether they have the name of Simon upon them or have not; but on the contrary have found several circumstances to be rather favourable to the claim of the impostor than the Maccabee chief, although indeed none of them so decisively, as in the case of the *second* class. We have seen also that even if any argument can be drawn from the *diversity* in the types and the different forms of the same utensils, yet it can be less probably accounted for in the short space of four years reign by Simon after coinage, than in the same space of four years under Barcochebas.

Possibly however it may be still suggested, that such diversity might arise from similar though not exactly the same types, and also even similar legends of Simon &c. having been continued by the successors of Simon down to the extinction of that race of high priests. But neither will this remove the difficulty; for Simon was succeeded by his son Johannes Hyrcanus during thirty-one years, and the latter by his son Aristobulus during one year, who first assumed the title of *king*, and was succeeded by Alexander Jannæus: so that there were only thirty-two years from the death of Simon

to

to the accession of Alexander. Now under Alexander it appears, that the types were *different*, namely an *anchor* on one side and a kind of *wheel* on the other with *Jonathan high priest*; thus there was only a course of thirty-two years in which that diversity of form could arise, and this chiefly under the same high priest Johannes Hyrcanus, even supposing the fact of which we are ignorant, that he continued to impress similar types and legends with Simon, and did not change them during his whole reign as his successor Alexander certainly did.

Now the Jewish historian Ganz quotes from R. Abraham "quod juxta ejus verba protractum fuit regnum Euzibæ et filiorum ejus per 21 annos ante internecionem apud Bither [ap. ann. 880]." Buxtorf adds either copied from Ganz or by both from some rabbinical relation that 4,000,000 of Jews were slain. [*Synag. Jud. c.* 50.] This is doubtless Jewish exaggeration, but even this shews the great extent of that insurrection in Asia, Egypt and Lybia. Buxtorf adds also that Adrian besieged Bither 3 ½ years, and this may be what Jerom and others meant, when they confined the whole time of the insurrection to that short space instead of the siege of Bither.

There was then still greater room for diversity in the forms of types on coins, struck by these Jews in different nations during this insurrection than during the abovementioned thirty-two years in the confined limits of the high priests in Judea: and it must certainly have required a large sum of money to maintain the army of Barcochebas, which was probably sent from different nations, where when the Jews could not obtain a sufficiency of the money current there, they were compelled

compelled to coin other money out of their own precious effects to send to Barcochebas. Diversity then again is no proof either way.

If any coins of Johannes Hyrcanus have been preserved, this will ascertain whether he did in reality preserve the name of Simon and similar types on his own coins or not, just as the successors of Alexander of Greece preserved his head upon their coins after his death. But I have already mentioned that no coins of Johannes are known to me as having been hitherto discovered, unless some of those with the name of Simon rather belong to Johannes in reality. Barthelemy also in his letter seems to me to confirm, that no coins of Johannes Hyrcanus have ever been discovered; but those who have access to the book of Bayer can still better ascertain this fact. For at present I can only observe, that when Barthelemy mentioned some coins with Βασιλεως Αλεξανδρου on one side and *Jonathan* high priest on the other, he adds that Bayer doubted whether the name was not rather *Johannes*, "for, says Bayer, we have coins absolutely like them in regard to the *metal*, *model* and *types*, with the name of Johannes on them:" but he does not add whether they had also both the same Greek *name* and *legend* or not as those of Barthelemy; *type* will scarcely include *name* also.

Who then did either Bayer or Barthelemy suppose the *Johannes* in question to be? They could not suppose it to mean Johannes Hyrcanus, because Barthelemy couples it with the name of *Alexander king* in Greek capitals, and the title of *king* had not been assumed until after the death of Johannes Hyrcanus. It must then have been some later high priest of the

name

name of Johannes, which has hitherto laid hid under the Greek names of these *kings*, and possibly either Alexander Jannæus, grandson to Simon, or else a later Alexander, 150 years after Simon: as both of them then are quite silent concerning Johannes Hyrcanus, this *seems* to imply, though not indeed with absolute certainty, that neither of them knew of any coins of that Johannes surnamed Hyrcanus the son of Simon; and Barthelemy proceeds moreover to prove by other coins, that he had rightly read the name *Jonathan* and not *Johannes* as Bayer suspected.

If however the coins referred to by Bayer with Johannes on them did nevertheless refer to Johannes Hyrcanus in his own mind, yet this at least follows thence, that in this very next succession to Simon under his son, Jewish sacred utensils were no longer in use on Jewish coins, but an *anchor* and *wheel:* hence again the *diversity* found on those coins in the forms of the utensils could not have arisen from their being the work of different artists in a *long succession* of different reigns; but are more probably to be accounted for by their being coined by different bodies of Jews in different nations during the insurrection of Barchochebas.

As then this circumstance of *diversity* makes *every way* rather in favour of Barcochebas than of Simon, so there is still another circumstance, which makes it still more strongly in favour of the impostor; which is, that the title of *high priest* has never yet been discovered among the other legends on those coins, and this is very extraordinary if any of them were in reality the coins of Simon: for we find him in the book of Maccabees always called *high priest* as well as *Prince*

of the Jews; it was indeed the former which gave him claim to the latter, and it was by the Jews considered as a situation of so much dignity and importance, that one could never expect to find it altogether sunk and forgot by himself under the title of *Prince of Israel* only on any coins or contracts relative to his own subjects.

In 1 Maccab. xiii. 42, we read "In the 170th year the people of Israel *began* to write in their instruments and contracts—In the first year of Simon the *high priest*, the governor and leader of the Jews—again in xiv. 27—in the 172d year being the third year of Simon the *high priest*, *&c.*"—In xv. 1. likewise "Antiochus sent letters to Simon the priest and prince *of the Jews*, beginning with *Antiochus the king to Simon the high priest and prince of his nation*, *&c.* and repeatedly in other places down to the last verse, where it is said that Johannes was made *high priest* after his father. Now that this title should not be found on coins of Barcochebas is no wonder, for he never was high priest although the Jews had made him *prince of Israel*; and in the above quotations it is observable also that the years are numbered from the *accession* of Simon to be high priest, not from his obtaining a grant to coin money, which is not mentioned until some time afterward in xv. 6. "I give thee leave also to coin money for thy country with thy own stamp:" so that there is no proof that the date of 4th year on the coins can mean from the time of obtaining the *right* of coinage; which leaves an important question to be still answered, why no later dates have been discovered, in case these coins were struck by Simon and reckoned from his *accession*; but with respect to Barcochebas that question

is

is easily answered, because he might reign no longer than four years from the time of his being acknowledged as *prince of Israel*.

It does not however appear to be quite certain, that the dates of 1st 2d 3d and 4th years are actually to be found on those coins ascribed to Simon; for though Ottius reads them so, yet Reland does not: and in fact there are so many other circumstances left in doubt by the writers on this subject as renders any conclusions very uncertain; such doubts however are no more unfavourable to Barcochebas than to Simon Maccabee.

But with respect to the title of *high-priest* being never found inscribed, Barthelemy himself could not help noticing this fact, although he afterwards forgets too much its importance in balancing the evidence "on doit l'etre d'avantage *surpris* de n'y pas voir le titre de *grand pretre*, qui lui attiroit tant de respect, et qui suivant les passages, que je viens de citer [*de 1 Maccab.*] paroissoit dans *tous les actes* émanés de lui *(Simon)*." *p.* 829, *du Journal*. To which we may add further, that Barthelemy himself has shewn above that this title is found also on the real coins of the kings Alexander and Antigonus at even 150 years after Simon and in Samaritan letters on the reverses, notwithstanding that the more important title of *king* is found on the obverses and in Greek capitals. The fact then that Barcochebas was not high-priest, although made prince of Israel, can alone account for the omission of the former when the latter title occurs on those coins, this being the only instance in which these two titles did not belong to the same person, for the Herods never adopted either of them.

It was urged still further against Henrion as an ob-

jection to these being the coins of Barcochebas, that as they are chiefly found in the ruins of Jerusalem, they must then have been deposited there *before* the destruction of that city in the seventieth year of Christ by Titus; but the insurrection under Barcochebas did not happen it is said until the eighteenth of Adrian, nearly sixty years afterwards. Now in answer to this objection it must be remembered, that a new city was built by Adrian and inhabited by Greeks and other colonies sent there, which has since been all destroyed in its turn as well as the Jewish city: who then can determine at present, even if they were inclined to distinguish between the two ruins, whether the coins are found among the ruins of the old city or the later one of Adrian; probably there is not a single house now standing, which was erected in the reign of Adrian, and that the two ruins are so intermixed as to be no longer distinguishable, without which this objection amounts to nothing. An addition therefore has been made to it, that it does not appear by any ancient author that Barcochebas was ever in possession of Jerusalem. So far may be true, but no objection follows from it, for it is certainly related that he fixed his residence and army at *Bither*; now although it may not be quite certain where this town was situated in Palestine, yet Eusebius says, that it was not *very far distant from Jerusalem* [των Ιεροσολυμων ου σφοδρα πορρω διεστωσα] (4. 6.) which is quite enough for our purpose; for the money of a large army will always chiefly find its way to the chief city; and it is the same thing whether it was dropt by the soldiers themselves or by those who had received it from them for necessaries. Eusebius confirms that the Romans

slew

slew μυριαδας of these rebels, which means strictly several multiples of 10,000, but it is often used indefinitely to signify *an infinite number:* it appears also by him, that *Bither* was a strong position, for he calls it οχυρωτατη, whereas all the defences of Jerusalem had been levelled with the ground by Titus; which was a sufficient reason for his choosing to fix himself in a stronger place, yet it does not follow hence that he was never in possession of Jerusalem by himself or by some part of his army.

These are the chief objections against the coinage of Barcochebas, none of which have much force; while there are three facts strongly in his favour: 1st that the ancient Jews well knew of his having coined money either by himself or his friends, to which they gave his name of *Cuziba*, and of which Basnage may possibly have given some further information: 2dly, that four of those coins are now proved to have been struck since the accession of Trajan, which are therefore probably four of those very coins called *Cuziba* by the ancient Jews, and having the name on them apparently of *Schemoun*, but more certainly the *liberation of Jerusalem* on the reverses: 3dly, that many others have either the same name *Schemoun* or else the *liberation of Jerusalem* on both legends, which must therefore be reasonably deemed of the same coinage as those other four, and consequently belong to Barcochebas; this affords a presumption of all the others, although having not those legends, yet that they are of the very same species, if they have as *types* a representation of any of the same objects relative to the Jews, as what are found on those with the above *legends* on them. Thus *all* the coins in question seem to belong to

Barcochebas, but one class of them at least almost certainly so, i. e. the second class.

There are indeed some difficulties concerning these coins, not yet sufficiently cleared up by Reland, Ottius and others; but possibly Bayer may have removed some of them at least; and if not, yet they equally affect either of the two opinions concerning the *age* of coinage, therefore make no more in favour of one than the other. Such as the difficulty of determining with absolute certainty the powers of the letters, and also what words are to be formed out of them. Hence it is not sufficiently proved, whether the dates of 1, 2, 3 and 4 are on any of them together with other such doubts relative to the legends.

But such doubts seldom occur, as tend to prove a coin to belong rather to Simon than to Barcochebas, therefore are of no importance to our present inquiry whether settled one way or another; in some few cases however they possibly may affect this inquiry, of which I can at present recollect only one example, where Reland reads *liberation from the Greeks*, and Ottius with others *liberation of Zion*, the words denoting *Greeks* and *Zion* differing in the Syriac very little from one another. If *Greeks* be the real word it would afford a good proof of that coin belonging to Simon the Maccabee: but in the present uncertain reading of that legend it can procure nothing. Hence it appears, that wherever such doubts as these occur no proofs either way can be founded upon them and they are totally foreign from the subject: as are also all disagreements between writers concerning what sacred utensils are thought to be represented on the coins, and arising from the defaced condition of these coins, which

which different persons may wish to supply in different modes; for if they be all really Jewish utensils it is of no moment whether they be cups of thanksgiving or pots of manna; and either way they no more prove any thing in favour of the age of Simon than of Barcochebas.

But there are other doubts also subsisting concerning some articles, which are of more importance to our inquiry by being relative to the size, weight, value and *fabric* of the coins; for we have seen, that this has been the *only* evidence, upon which Barthelemy attempts to adjudge *some* of the coins to Simon rather than to Barcochebas; but he has not pointed out any one coin in *particular* of this kind, which he thinks to have a *similar fabric* to those of the Syrian kings in the second century before Christ; which too general assertion then leaves us still totally in the dark either how to confirm or how to oppose this pretended proof of antiquity in *some* of the coins.

All or almost all of those coins which have *Simon* or *liberation of Jerusalem* on them are of bronse, and are very different from those shekels mentioned by Prideaux, which are of silver, and larger, being almost of the size and value of half a crown with *Jerusalem the holy* on them; but which legend by being equally suitable to every age can prove nothing either way concerning the time of their coinage, and most of these are also now esteemed to be forgeries by Jews of later ages. Reland himself says in his third letter to Ottius, " Gaudeo eatenus inter nos convenire, quod nec hi nec ulli veterum ' Hebræorum nummi' *ante* Maccabæorum tempora sint percussi, quodque *sicli isti* et alii nummi literis Hebræis quadratis insigniti,

qui magno numero circum ferentur omnes pro adulterinis sint habendi," *p.* 95. Here *isti* must refer to the *sicli* mentioned by Ottius in his own letter, whose words are "omnes nummi Samaritani (exceptis siclis argenteis, *si modo veri dentur*) ad Maccabæorum tempora referri possunt," *p.* 82.

Now except the four coins in silver superstruck on Trajan's coins, all the rest which are mentioned by the above authors are in bronse, unless it be one of Ludolf's, the legend on which is read by these authors so differently, that it proves nothing; it is possible however that Bayer may have since produced some others of silver with *Simon* on them; which if they be of the size of shekels, like that of Ludolf, let us attend to what Ottius likewise says concerning these "Argentei, qui Siclorum nomine veniunt, dubiam hactenus apud me fidem invenerunt, ex duodecim, quos oculis manibusque tractavi, vix *unus* est, quem originalem indubié agnoscere possim," *p.* 53. We have no concern then with any but those in bronse, which are of a much smaller kind.

Reland has engraven four or five, and all apparently of the same *size*, which coins he declares that he considers as genuine, if any are so. But Ottius produces other four, having similar legends and types with those of Reland, and these he describes as being of very different *weights*, and to so great a degree, that some are but half the weight of others; can they then be all of the same size? or could those of Reland be so? when Ottius declares that his own resembled those of Reland so much that "in nummo minore, qui mihi secundus est, ei in Relandina dissertatione tres nummi priores respondent," *p.* 65. And again "In tertio meo, qui vestro,

vestro, ut opinor, quarto respondet, &c." *p.* 75. Or could those of Reland be all of the same weight or value? Notwithstanding that Ottius declares of his own bronze ones that " Cum appendissem N°. 1, observavi Semiunciam una cum quarta parte pendere: Alterum N°. 2 non plane quartam unciæ: N°. 3 minus "—Colligemus ergo majorem N°. 1 esse *Semigera* (Judaica) et 40 talibus æneis ad conficiendum Sidum fuisse opus—et N°. 2, qui *tribus tuis* respondet non plus valverit quam *as minutus*, vel assarim—qua comparatione facta pro *uno licto* tales 120 postulentur: N°. 3 arbitramur esse *quadrantem* de quo servator dicit, *non exibis donec reddideris* εσχατον κοδραντην." *p.* 86.

Such then being the different *weights* and *value* and consequently different *sizes* of the four examined by Reland, and the four by Ottius, what marks are there on these, by which Barthelemy can discover that they are of a *fabric* more conformable to the Syrian coins in the age of the Maccabees 140 years before Christ, than to that of Barcochebas 1000 years after Christ? Might not the same Jewish weights long remain alike?

Similar differences doubtless subsist between all those other bronze coins, which have the types and legends of *Simon* and *liberation of* Jerusalem on them, so far as respects the constituent parts of their *fabric*; so that it seems not possible to judge of the age of their coinage by their present fabric in their present worn and debased condition, in which it is as difficult to determine exactly what their types are, as what their legends are; and still more difficult to judge of their age by comparing the *fabric* of these Jewish coins with Greek ones. We must therefore conclude that

Barthelemy

Barthelemy had no good coins distinct from the *third* class of them, which includes all those of an uncertain age; they being all equally uncertain except the *four* in his *second* class, coined indisputably later than the accession of Trajan 100 years after Christ.

But although their *fabric* can contain no evidence whatever of their age, yet I have pointed out that there are other articles in their legends and types, which appear to be more favourable to the age and circumstances of Barcochebas than of Simon the Maccabee; especially since all the others resemble in so many particulars to those four now known with certainty not to be coined before the reign of Trajan, and also since written evidence, as quoted by Scaliger, has preserved an account, that Barcochebas both did coin money, and also that it was well known to be his by some ancient Jews, of which coins however no knowledge now subsists unless these, erroneously ascribed to Simon Maccabee, be the coins in question, called by those ancient Jews, *Coziba*, after the name of that impostor.

I may add that the legends are not always expressed by the same Syriac word signifying *liberation*, but sometimes by two other Syrian words of nearly the same sense, such as *vindication of Zion*, *redemption of Zion*; now this is another circumstance in favour of the age of Barcochebas; for beside so many *diversities* in the *types* what motive could Simon the Maccabee have in the short space of four years to employ also such different *words* in the *legends*, and all of them nearly synonimous? But this variety is more easily accounted for, if the coins were struck by different bodies of Jews in different cities of the Roman empire;

empire; for every one knows that it is scarcely possible to get different bodies of men to agree exactly in the same things, when it depends altogether on their own will and pleasure, even supposing them to have had perfect knowledge of one another's inclinations and opinions.

As a further confirmation that the sacred Jewish utensils and the bunch of grapes were quite proper symbols of the advent of the Messiah, I may quote what Buxtorf relates on this subject, namely, that there were ten signs of that advent generally current among the Jews; of which the sixth was "quod tum Messias regem romanorum bello persequetur et *sacra vasa*, quæ tanquam thesaurus in Imperatoris *Œliani* [the name of Adrian was Œlius] ædibus reservantur, Hierosolumam referet." *c.* 40 *Synag. Judaic.*—Then also the Messiah was to give a *grand feast* to all Jews whatever, and that beside provisions of every kind of animals the generosissimum et præstantissimum *vinum* bibetur, quod in Paradiso crevit, ibidemque adhuc in Adami cellâ vinaria reservatur." *Ibid.* This last opinion they founded upon those words of Psalm 75, "In the hand of the Lord there is a cup, and the wine is red, and he poureth out of the same;" so that the type of the *cup* on some coins may refer to the same expectation as the bunch of grapes on others. To the same expectation also may the palm tree be referred, agreeably to the 92d Psalm, "The just one shall flourish as a palm tree."

The above traditionary sign of the advent of the Messiah, by *the recovery of the Jewish sacred utensils* preserved in the treasure house of the Emperor Œlianus, seems as if it had been founded at first upon the expectation

expectation of the Jews in their insurrection under Barcochebas, of their being able to recover those *sacred articles* at that time under that Emperor of the name of *Ælius*; and points out a weighty reason why such sacred utensils might be adopted on their coins as types suitable to the occasion. It was likewise to the above *grand feast* by the Messiah expected by the Jews when he arrived, that Christ referred, by the words quoted before from St. Mark, and of this the *marriage*-feast in Cana, at which water was made wine, might appear to the Jews as a precursive type and symbol, to shadow out and ascertain to them the fact of the Messiah being actually come in the person of Christ to hold the *grand feast* expected by them in the above tradition. To the same tradition and expectation of the Jews were those words of the governor of the feast accommodated when he said to the bridegroom *thou hast kept the best wine until now*, agreeably to the tradition that in the feast of the Messiah the wine would be *præstantissimum*.

This general extensiveness of these traditions among the Jews confirms the propriety of the bunch of grapes on the coins of Barcochebas as a sign of his being the Messiah; which could not indeed be doubted by any when Rabbi Akiba, who had 24,000 scholars, said to him *en ipsum regem Messiam!* and also applied to him the prophecy concerning the Messiah in *Numbers*, "a star shall arise out of Jacob and a sceptre out of Israel," for which reason he assumed the name of Bar-cochebas, *son of the star*, as abovementioned by Scaliger.

To the same purport might tend that type of the coins in question, which so frequently occurs of *Aaron's*

Aaron's rod budding, as affording a representation of the *sceptre* predicted. All these circumstances seem to unite together in ascertaining these coins to have been *all* struck during the rebellion under that impostor, by all the types as well as legends being so suitable to that occasion, although varied in so many different modes; a fact, which they at least prove much more securely, than the Samaritan letters found employed there can prove the use of Samaritan letters by the Jews above 1000 years before, as the examiner of Mr. Hurwitz pretends.

Where we cannot obtain demonstrations, we must be content with probabilities; and we have found Barthelemy himself judging it to be *probable*, "that all the coins related to the *same* event, those, which have not the name of Simon, as well as those which have:" if this then be probable in case that event happened under the Maccabees, it must be equally probable, in case the *omission* of the title of high-priest and several other circumstances rather preponderate in adjudging that event to be the insurrection under Barcochebas. S.

ERRATA.

P. 41, *for* firmo *r.* fimo. 58, reclaimed *r.* reckoned. 59, lin. pen. only *r.* any. 63, be to indicate *r.* be thought to, &c.

ART. X. *On a passage in Galatinus De Arcanis Catholicæ Veritatis.*

TO THE EDITOR OF CENSURA LITERARIA.

SIR,

Your correspondent P. M. is informed, that I cannot find the passage, concerning which he makes inquiry

quiry in Raymond Martin's *Pugio Fidei*; but in Galatinus *de arcanis Catholicæ veritatis* it occurs in his book, 1st. cap. 3, the title to which is as follows "De authenticis Judæorum scriptoribus, qui Christi antecesserunt adventum, ex quorum potissimum scriptis compactus est Talmud." In the middle of which chapter is the following passage: "Rabbenu Haccados librum scripsit, quem *Gale razeya* i. e. *revelatorem secretorum* nuncupavit, qui certé non ab re Doctor sanctus est, cum spiritu sancto aflatus, ita plane eo in libro cuncta Domini nostri Jesu Christi mysteria aperuerit, ut non futura prædixisse sed res gestas tanquam Evangelista narrasse, videatur. Quem paulo post Rabbi Nehumias Haccanæ filius secutus, non ea tantum quæ a prophetes de Messia occultè tradita fuerant, lympidissime patefecit, verum etiam se ab ejus adventu per *quinquagenta tantum annos* procul esse asseruit. Unde Haccanæ filio suo, quem Messiam ipsum visum visurum et sperabat et gaudebat, ut eum de Messiæ mysteriis certiorem faceret, epistolam scripsit, quam *Iggereth hassodoth* i. e. epistolam secretorum appellari voluit. Per idem fere tempus (anno ante Christi natalem circiter secundo et quadragesimo) Jonathas Usielis filius totum vetus testamentum in Chaldæam vertit linquam." The book is in dialogue between Capnio and Galatinus; these words are by the latter; Capnio makes a short answer and objection relative to the Chaldee paraphrase of Jonathan, but says not a syllable on the subject of the prediction. However Galatinus resumes it in his subsequent ch. iv. in the following words. "In actibus apostolicis scribitur, *Maxima pars sacerdotum obtemperabat fidei*; et horum nonnulli multa de Christo miranda scripserunt; quorum *opuscula aliqua* adhuc exstant

exstant apud Judæos, quamvis ea ne *ad manus nostras* perveniant, pro viribus occulere nitantur: et *inter cætera* sunt ea, quæ literis mandavit Rabbi ille Haccanas Nehumiæ filius, qui cum omnia Redemtoris nostri gesta et miracula prontoculis viderat, scripsisset, sic denique dixit. *Ego Haccanas sum unus ex illis, qui credunt in eum, et ablui me aquis sanctis, in ejusque viis rectis incedo*; to which translation he prefixes the original Hebrew words of Haccanas.

Now the words *ad manus nostras* and *inter cætera* seem to render it doubtful, that although he quotes the Hebrew words themselves, yet that he had never himself seen the written *opusculum* of Haccanas the son, but set them down from the report only of others: and the words *opuscula aliqua* may be equally thought to imply, that likewise he had never seen the epistle of Nehumiah, called *epistola secretorum* in the preceding chapter; at least in neither chapter does he affirm, that he had seen and read either of them. This doubt is strengthened by Capnio in his answers not taking the least notice of such a remarkable prediction and information by the father and son: whereas in his answer to another article there Capnio thus clearly expresses himself as having *read* concerning the Talmud "Ego verò in *Hebraicis reperi litteris*, Talmud a pluribus doctoribus fuisse collectum." Moreover, in ch. 6 and 7 when he quotes any sentence in Hebrew, he expressly adds the chapters and book, in which it is to be found, not only with respect to Hosea, Ezekiel, and Genesis, but also in the book *Zoar*, and the express title of the chapter *Sata* in the Talmud, whence he quotes a passage against the purity of Jesus Christ; yet omits all such minute references in the above-

mentioned

mentioned remarkable testimonies in his favour, which indicate again that he wrote these rather from hearsay.

In the same 4th chapter he peremptorily affirms, that the book of Wisdom was writ by Philo, and the 12th and 13th verses of ch. 2 were meant of Chris in particular, he being there called υιος θεου, the Son of God, an interpretation exploded even in the English translation; and he adds, "In sequentibus capitibus multa de martyrum victoria et ecclesiæ Christi statu deque universali Judicio prædicit." Here he just as readily makes Philo a prophet as he did Nehumiah in the preceding chapter; and expressly affirms, that the Nicene council received the book *tanquam sancti spiritus dictamine scriptum*; yet afterwards he owns it to be doubtful whether Philo was actually a Christian. I think that the prediction deserves but little credit.

S.

Art. XI. *On Vaccination.*

TO THE EDITOR OF CENSURA LITERARIA.

SIR,

The subject of vaccination being now under consideration in Parliament, and it being the opinion there, that it was very expedient to collect together all facts relative to the certainty of its security against the small-pox, I will mention one fact, which in part came under my own knowledge, but which has never yet been mentioned by any writer on the subject, and which is, that it seems expedient to inquire, whether

if

if a person be inoculated with the small pox after the cow pock had taken effect, the inoculated arm may not nevertheless be so much affected with the small-pox as to communicate it to others, although no fever or eruption affected the rest of the body. A case happened to a husbandman last summer, which seems to render this doubtful. A farmer had a child inoculated with the cow pock a twelvemonth before very successfully, but the small pox being last summer much in a neighbouring village, to which he often sent his servants, he got his child inoculated with the small pox, lest his servants should bring the infection home in their clothes, and for greater security to his child, but did not confine the child within doors; a small inflammation took place round the incision, and he went into the barn as usual, where a young man was threshing, who took hold of the inoculated hand, as frequently before; and within ten days after was taken with small pox and died. He had been very careful to avoid any of the servants, who went near the infected village and was himself persuaded that he caught it of the child. Now the child's arm afterwards grew worse, and so stiff, that he could scarcely lift it to his mouth; so that they sent for a physician, who thought the inflammation would go away, but could find no signs, that the body had been any way affected with eruptions. I saw the arm soon after the young man was taken ill, and there were then yellow protubérances all round the place of incision, as if they were filled with the matter of small pox pimples when at the height before they flatten; in time they dispersed but then looked very angry like whitlows on fingers just before they break. Is it not then possible, that although the

cow pock had prevented fever and eruptions on the body, yet that the small pox might have a partial and local effect upon the arm and place of incision; sufficient to raise contagion enough to communicate the small pox by contact to another person? If it be possible, this ought to be generally known and guarded against, when a person is inoculated with small pox after cow pock. May we not also hence infer, when a person is susceptible of the small pox afterwards, it arises from the cow pock before having had a similar partial effect on the arm only, like the small pox in the above case, without sufficiently affecting the whole body? Those then only ought perhaps to think themselves safe by the cow pock, who find themselves made ill for a day or two. S.

Art. XII. *Old Poetry.*

[From a MS. temp. Eliz.]

Vpon the Receaving the Quene made to the Erle of Leycester.

"I sawe the strayning hande receave the welcoomde geast,
Whose trembling blood, in frindly face, his inward joy exprest;
Yea sure the shamefast smiles, that mantle redd did shrowde,
Made sundry thinke ther sate, by happ, a goddesse in a clowde;
And therewithall me thought the yelding lookes did speake,
As thoughe fond flames of fixed faith shuld out of furnas breake,
To showe the hidden heat, that hart did harbour still,
For lack of calmy quiet thoughts and want of wished will;
The people stoode and markte what ende wold comm of this,
And commen bruite * said, these good signes, will breed a further blisse!
But envy thought not so, his bristles vpp he raste,
As doth the angry chased boare, when hunters blow the blaste

* Common report.

That

That makes the begles bite. Oh, blessed lord¶ q. I,
Though foes do frowne and thinke a chainge may turn the clowde in sky,
Yet God is where he was, and frends shall never faill
To pray and wishe the tossed shipp may safely hoise vpp saill.
Let malice worke his worst, like monster muse he shall
With skowling browes and wrinkled cheeke, and haply miste the ball.
When true deserte shall shine, amonge the Godds aboove,
And labour, longe as reason is, shall reape the fruite of Love.
Churchyarde."

["*Unentitled stanzas on friendship from the same. Anon.*]

"The thoughts of men do daily chaunge,
As fansie breeds within their brest;
And nowe their natures are so straunge
That fewe cann finde where frendshipp rest;
For dooble dealing beares suche swaie,
That honest meaning doth decaie.

The stedfast fayth with frends profest,
Is fledd from men or litle vsed;
Who hath a perfect frend possest,
By whom he never was abused?
Where one is founde a frend in deed,
A score there be that faile at need.

A frende in worde where deeds be dead,
Is like a springe that water wantes;
And those, that with fair words are fedd,
Doe hope for fruite on withered plantes;
For who cann iudge by view of eye
Where deeds be dead or trueth doth lye.

The surest way that I cann finde,
Is first to trie and then to trust;
Wherein affeccion is not blinde,
For proofs will soone trie out the iust;
And triall knowes who meanes deceipt,
And bidds the blinde beware the baite.

For barren trees will blossomes beare,
As faire as they that fruite doo yelde;
Whose barke, and brainches, seemes as faire
As any trees within the fielde;
As simplie lookes the suttle man,
As he that of no falshood cann.

Without good proof be not to bolde,
If thow my councell list to take;
In painted wordes there is no holde;
They be but leaves that winde doth shake;
But where that wordes and deedes agree,
Accept that frinde and credite me. Finis."

Conduit street. J. H.

ART. XIII. *The Ruminator. Containing a series of moral, sentimental, and critical Essays.*

No. XXXVII.

Story of an eccentric Character.

TO THE RUMINATOR.

SIR,

As you love to ruminate on the energies and varieties of the human character, you will not perhaps dislike the account of a very extraordinary one, that came within my observation a few years ago, of which I shall be glad if this communication draws forth any further intelligence.

In the skirts of one of our few remaining ancient forests, near which however were several venerable mansions still inhabited by respectable families, stands in

in a recluse dingle a solitary cottage, which yet exhibits marks of neatness and elegance superior to its rank. I never pass this cottage without many mingled emotions of anxiety and respect. I think ten years have elapsed this very spring, since I was in the habits of meeting almost daily in its environs a young man of most interesting but neglected appearance, whose air had every appearance of education and high birth. He seemed reserved, and desirous to avoid notice; but my curiosity was awakened, and I traced him, without being seen, to this cottage, where I soon learned that he had taken up his abode.

I gradually insinuated myself into his acquaintance; and in some degree won his confidence, though there were many parts of his story, which I never could penetrate. The name he assumed was Longford; but that undoubtedly was not his real name. His countenance was uncommonly handsome, except that it was somewhat severe and

"Sicklied o'er with the pale cast of thought."

His eyes, though generally gloomy, reflected at times every variation of the soul. He was dark, tall, muscular, but rather thin; and, if his mien was too often languid, it occasionally displayed vigour and activity.

For what purpose he had sought this retreat, and whence he had immediately come, I never could entirely satisfy myself. He discovered at times the strongest marks of pride and ambition of any man with whom I have ever conversed. Indeed the fragments of mysterious story, which I gradually extracted from him, would, if true, account for these strong traits of character.

He appeared to be labouring under some vehement disappointment; and struggling with terrific difficulties. His melancholy, though interesting, was generally painful; and seemed to depress his faculties. I have met him day after day, when he scarce spoke. Then all at once the vein of eloquence would seem to flow upon him; and he would pour forth the treasures of a mind full of sentiment and imagery with such a felicity of expression and sweetness of voice as seemed to be little short of inspiration.

It was on one of these occasions that by good luck a friend was with me, whose prejudices had hitherto resisted all belief in my account of this wonderful young man. He was absolutely overpowered with astonishment; but, before we parted, invited him to his house with such a mixture of awe and kindness in his manner, as won its way at once to Longford's proud but grateful heart, and induced him to embrace an offer of hospitality, which in common cases he would sullenly have rejected.

At the table of this friend I first saw him in mixed society. He did not then equal the expectations which had been formed of him: he was silent, shy, nervous, and almost awkward: in answering questions he was confused and deficient in language; and my friend almost relapsed into his former scepticism. Even his eyes lost their fire; and he looked mortified and unlike himself. Towards the close of the evening however he recovered a little; and one or two flashes restored him to my friend's good opinion.

We knew not how he employed himself in his cottage; it was probable that he read; but there were no signs of any great number of books about him. Somewhere

where he had certainly had an opportunity of reading; for his memory was most richly stored, particularly with history. If he had not much opportunity of reading, he certainly wrote a great deal; and I suspect was occupied in digesting some mighty plan of which his head seemed full. The common people called him "the crazy man;" and after a little while took very slight notice of his peculiarities. A villager and his wife lived under the same roof; and these appeared to be his only attendants. He was indifferent to show and luxury, and so engrossed by the internal operations of the mind, that all trivial outward circumstances were utterly unheeded by him.

But yet he was not inattentive to objects of beauty and sublimity. I never saw an eye which glowed with more fire and admiration at the scenery of Nature. His heart and fancy seemed as tremulous as the strings of the Æolian harp; and to vibrate with responsive harmony. His tongue indeed often died away in murmurs, but his countenance spoke the intenseness of his pleasure. It was generally of a solemn tone, but it now and then relaxed into a heavenly smile. He has leaned against an old tree or thrown himself on the grass for an hour together with such a radiation of face as I have no language to describe.

Though his powers seemed better adapted to a speculative than an active life, there was reason to believe that he had been engaged in enterprises which required not a little practical exertion. He sometimes let drop expressions which implied that he had been a soldier in services of adventure and hazard. The minutiæ of the profession he despised; but he talked with fire of its greater movements; and seemed to have some project of this kind frequently floating in his head. When

he talked of leading armies, and regaining kingdoms, the dark flashes of his countenance were almost frightful.

There happened to be present at one of the visits to my friend's house, a neighbour who loved to tell wonders; and who soon raised the curiosity of several of the families within his reach. By degrees most of their tables became open to Longford; but it was extremely difficult to induce him to accept invitations; and no one could ever rely on his attendance. There were people, whom no one could prevail on him to meet, and from whom, if he accidentally encountered them in a room, he instantly retired. As long as it was the fashion to have him of a party, all this was endured. He still continued, next to myself, most attached to my friend, who had an amiable family of daughters, in whose presence his frequent returns of cloudiness and depression seemed in some degree to give way.

Yet it was seldom that he spoke to them; nor would a common observer have perceived that they had any effect on his manners or his thoughts. I, who had watched him incessantly, knew better the changes of his looks, and the tones of his voice. I have seen occasionally what animation their company gave to his conversation, even in arguments and on subjects which appeared entirely addressed to their father; and when they left the room, he has become languid; his attention lost, and his manner confused.

He had not been long known in our neighbourhood before many stories were circulated to his prejudice. He was called an adventurer; an impostor; a low fellow; a beggar; a madman, &c. Some of these things reached his ears; the words "low fellow," raised his indignation

indignation most. "I suppose," said he, "I am called low fellow by some East-Indian cut-throat, or some mongrel nobleman, whose pedigree has been sewed together from shreds of parchment by a little tailor, turned herald; who however would have got a more honest, if not a more productive livelihood by never quitting his board! I scorn to tell what I am, in opposition to such despicable insults as these!" Sometimes however I expected that these provocations would have drawn out his real history; but they never extorted more than broken and imperfect hints. Yet I gathered that he considered himself of Blood-Royal; and that there was something very romantic in the history of his descent.

There were moments when his temper had the appearance of great harshness, and even ferocity: his resentments were strong; and his indignation was too much alive. But, after long and studious investigation, I was convinced that the excessive tenderness of his feelings was his main defect; and the source of ebullitions of temper which had the very contrary hue. Had he exercised a more constant and severe control over himself, he might have been happier; he might have been better; but all the striking traits of his character would have been deadened.

It was almost a misfortune, that he could not at all coalesce with common minds. Animal spirits, and the liveliness of ordinary conversation overcame him so as to close his mouth, and even damp his faculties. In ordinary society indeed he seemed so far from being superior, that he rather appeared like a cypher. Smart men, jesters, and bucks of infinite humour, asked, "What dull foolish fellow is that?" When they withdrew,

withdrew, he seemed to rise as from an oppressive weight; his powers expanded, and he often poured forth the golden torrents of his impetuous mind.

Then it was that I observed the eyes of the gentle Ellen M———, my friend's second daughter, first fixed with an inexpressible kind of attention on Longford. She said nothing; she did not interrupt him by a remark, or a word; but I perceived she was intensely drinking poison to her future peace. I was alarmed; but knew not what to do. Had I had more firmness, I should instantly have communicated my observation to her father.

I endeavoured to withdraw Longford as much as possible from the house; but he had now contracted a fondness for the society of Mr. M———, who was equally fond of him; and I had not resolution to break this mutual enjoyment. I had formed a warm friendship for him; and as I feared the solitude of his own cottage was too much calculated to foster his alarming melancholy, I could not bring my heart to shut him out from a hospitality, which seemed to give him such keen pleasure.

The autumn was now at its most delightful point. The forest displayed all that variety of tints from pale green to the brightest gold, which renders this the most picturesque of all the seasons. There is something in the softened gleams of the sun; and the commencing decay of vegetation peculiarly suited to a pensive turn of disposition. It added to the disease of Ellen's heart; and it was dangerous to the violent sensibility of Longford. I saw that he was now more thoughtful than usual, and loved to wander alone in the woods more than ever. He talked less; and his

sentiments

sentiments betrayed less fire and energy. He sighed more; and his spirit of adventure seemed softened.

But it is become necessary to close this letter, and continue my story in another.

N°. XXXVIII.

The same Story continued.

TO THE RUMINATOR.

SIR,

I am not sure that Longford was a poet; but I strongly suspect that he was. He often communicated to me small poetical pieces, which, though he would not own them, I have little doubt were written by himself. They were more remarkable for a certain natural wildness of sentiment and fancy than for correctness. The introduction of those moral touches, which, springing from the fulness of a simple and unsophisticated heart raise instantaneous sympathy, gave most of them very attractive charms.

Though Longford was at this time more than commonly affected by tenderness and anxiety, I do not think he was equally unhappy as I had seen him. His melancholy was softer and more composed. The books he borrowed of me were of a different cast, and he was more contented with his cottage, and his humble station. "I have seen the four parts of the world," said he, "and been in the most lively and bustling scenes; but I am most content with my present humble station!" "Are you, indeed," I answered, "satisfied with this obscure seclusion?" "It is the whim," he

he replied, "of a mind tired of show and restless action; and that prefers solitary quiet to anxious ambition and greatness!"

I am a single man; and live in a moderate sized retreat with all the conveniences of a competent fortune. My lodge stands on a most romantic knoll of the forest; encircled by a mixture of deep foliage, and opening glades. A little lawn spreads before my windows; and through one of the vistas dimly peeps a branch of the blue sea. As the rapid decline of the year brought longer evenings, and more uncertain days, I had the happiness of Longford's company more frequently by my fire-side, and found him more continual occupation in my library. I had a tolerable collection of black-letter books; and more particularly a copy of Lord Berners's Froissart. This was his favourite volume, over which he hung day after day, completely absorbed, and forgetful of all around him. His next favourite was Philip De Commines. All the minutiæ of the court of the Plantagenets from the time of Edward III. to their extinction in Richard III. he seemed to study with enthusiastic attention.

At other times he would sit for hours at the window contemplating with apparent earnestness the golden views around him; or watching the wild deer at a distance, who grazed calmly within his sight, or darted in picturesque forms through the trees. But the coming on of twilight appeared to be his favourite hour: as evening drew its shades over the forest-scenery, the landscape inspired him with a rapturous kind of melancholy, such as I have never seen exhibited by any other human being. At the close of one of these fits of abstraction, I heard a deep sigh, and saw a tear

a tear streaming down his cheek. "Had I never," said he, "been deluded by the false fire of ambition; had I never admitted those grovelling desires of worldly distinction, I might have been happy; my mind might have been pure enough to foster these raptures without reproach or alloy! Alas! it is far otherwise now. I have been hurried into pursuits ———" Here he paused, as if he recollected himself, and after two or three efforts dropped the conversation. My curiosity was inflamed! but delicacy restrained me from urging him further.

I will confess that, as his story was obscure, these accidental hints did not leave me at entire ease. But there was something altogether so ingenuous in his manner, and so pure in his sentiments, that I could not finally withhold my confidence from him. Yet there were moments when it was impossible to prevent the intrusion of an idea, that I might perhaps be cherishing a man stained with some great crime, who had fled from justice, and whose conscience sometimes goaded him into these involuntary exclamations. Then I said to myself, "he is afraid of nobody; and his opinions are too upright and bold, and his countenance too full of sensibility and virtue for such base suspicions;" and I loved him the more for the injury I had done him.

But whatever uneasiness occasionally arose from the remarks I made at my own house, I found cause for much more at many little occurrences at the house of my friend M———. My friend was fatally blind to the thousand nameless looks and tones of voice between Longford and his daughter. It is true they never appeared to engage in regular conversation; nor

were

were their addresses to each other as direct or as frequent even as to the rest of the company. This very circumstance, which set the caution of my friend asleep, rendered the matter in my judgment more serious.

Ellen M——— was then eighteen, with a beautiful person, and most intelligent and thoughtful countenance. She had always been remarkable for a grave turn, and great softness of disposition. Her love for reading had been quietly cultivated, and was much more ardent than any of her family were aware of. She was silent almost to a fault; and her diffidence entirely concealed the delightful powers of her mind. I had often suspected that beneath those pensive looks, and that unbroken reserve, there were treasures of no ordinary kind. I drew these inferences from the wonderful varieties of expression in her face; from the fixed attention with which I observed her listen to rational and interesting conversation, and from certain silent and unassuming acts of sweetness to those whom she had an opportunity of obliging. But two of her more talkative sisters, who were yet good girls, had hitherto run away with all the credit from her.

Her cheeks had yet been adorned with a most beautiful colour; I observed that she now grew pale, and still more thoughtful than usual. Her voice, which had always been plaintive, became even tremulously low; and the tears were often rising in her eyes. She had often a book in her hand; but I saw that her thoughts were generally wandering, and that she was inattentive to the page before her. Whenever I came to the house, I had not been long arrived before Ellen entered the room; but if Longford was not with me, she

she soon retired; and I saw evident disappointment in her looks.

I discovered equal impatience in Longford when she was absent, and many little contrivances in the direction of his walks, of which perhaps he almost disguised the source from himself, did not escape my notice. I do not think they ever met each other by themselves; for Ellen was too delicate and fearful; she did not appear to have even hinted her attachment to Longford: but

> She "let concealment, like a worm i'the bud,
> Prey on her damask cheek,"———

A little incident however took place soon afterwards, which seemed to give a more explicit turn to this affair. One evening, towards the end of October, when we had both dined at M———'s, something or other called us all out of the room except Ellen and Longford. By some singular luck they were left together nearly half an hour. When I returned, I found her in tears; and she instantly quitted us, and ran up stairs. I endeavoured to rally Longford a little; but found him gloomy and irritable.

Cards were called for in the evening; and Ellen, who was now at the tea-table, seemed to have recovered her composure. She excused herself however from cards, and placed herself at a little table in the corner of the room. After some time I observed her deeply engaged in a book, over which she hung as if anxious to conceal its title. My curiosity was awakened; and making some pretence to speak to her, I discovered it to be *Walpole's Historic Doubts*. I believe she did not know that I had seen it; but it was a book I was

so

so well acquainted with, that the fragment of a page betrayed it to me. I frequently saw her afterwards with this book, and could not have a doubt that her curiosity regarding it rose out of her conversation with Longford.

Ellen now for the first time began to open to me the stores of her rich mind. I found her astonishingly well read in the English history, as well as in books of taste and fancy; but more particularly inquisitive about that period, to which the *Historic Doubts* relate. The quarrels of the Houses of York and Lancaster, with their various pretensions and connections, she was accurately skilled in; and talked with an indignation totally unlike her gentle temper against Henry the Seventh:—she loaded him with the names of Usurper, and even murderer; but would not go as far as Walpole in exculpation of Richard the Third.

Longford meanwhile seemed to sink almost uniformly into a tender melancholy; and his spirits to be softened into a sort of languor very inconsistent with the natural energy of his mind. His pride was not lessened; but it took a new turn; it made him rather waste his time in unavailing regrets at his fallen fortune, than in indignant resolutions to counteract it, and restore himself to his due place in society. He sometimes even wept, and seemed melted into feminine tenderness.

He never owned his attachment to me, but it was now so obvious that he could no longer flatter himself that I was ignorant of it. I endeavoured to discover the nature of his fortune, and expectations; but on this subject, to me at least, he preserved impenetrable secrecy. I found that at one time he had fought

fought in the Austrian army; and was well acquainted with the military tactics of that nation; and that he seemed to have a familiar local knowledge both of North and South America, particularly the former. Indeed I still suspect that the former was the place of his nativity. I think, if he had himself been born in England, as there is every reason to believe his ancestors were of high birth in this country, I should by some means have discovered it. I once saw in his hands the outside of a MS. history of his family, which I give him full credit for being genuine; and which he assured me, if the time ever arrived for its being laid open, would astonish both me, and the world.—Some particulars, of which he gave hints, I shall have occasion to tell, before I close this story.

N° XXXIX.

The same Story continued.

TO THE RUMINATOR.

SIR,

When we see a man whose talents are fitted to adorn and enlighten society, pining in solitude, obscurity and grief, we cannot, if we are capable of feeling or reflection, but be touched with poignant regret.

I saw during the following winter the brilliant faculties of Longford clouded with a hopeless affection, which, if it sometimes gave a grace to his melancholy, rendered him altogether languid, indolent, and almost useless. Day after day he hung immoveably

over my fire immersed in thought which was only interrupted by his sighs.

When a girl is in love, and especially if she have fancy and sentiment, any thing romantic in the history of her lover, adds food to her flame. The mysteries regarding Longford seemed to heighten Ellen's attachment: and when these were added to qualities in themselves very striking and attractive, the excess of her passion can be more easily conceived than described. Mr. M——— at length took the alarm; but the affair had now gone too far to be violently broken off. It became the painful task of a parent to inquire more minutely into the circumstances of a man who aspired to his daughter. That man was his friend; his delight as a companion; his admiration as a genius. But these were qualities which did not necessarily secure his consent to him as the husband of his child.

Longford could not bear to be questioned, or even suspected as to his story. On this subject he was so proud and indignant that it did not seem to bend even to his attachment. It often drew tears from Ellen; and he was infected with her grief, and shed tears in return. But his spirit soon rose again, and he scorned to have his tale extorted from him. "If," said he, "you can suspect me of imposition, or that I am unworthy of you, painful as it is to withdraw myself from your house, let me go! Scruples and hesitations insult me, and are unmanly in you! You may guess that the fortune of myself, and my immediate ancestors, has been under some cloud; but there is no one whom our alliance would disgrace." At this his eyes flashed fire; and he muttered in half-suppressed sentences allusions

allusions to the blood in his veins, and the cruel fate which had obscured his rights.

"My ancestors," said he, "disdaining to use their real name without being admitted to the distinctions attached to it, have long concealed their lustre under that of Longford, by which you at present know me. But I am not without hope that the time may yet arrive, when I may win my way nearer to the station that belongs to me!" Here he burst into tears; and there was something so ingenuous and so much beyond the power of disguise in his manner, as rendered it impossible for M——— to doubt him, however strange his reserve might appear.

Of the following hasty lines I received the copy from one of Ellen's sisters. They of course speak for themselves as the production of Longford.

"*Song.*

1.

"When cross the Atlantic's roaring wave
I pass from Ellen far away,
How shall this beating bosom brave
The memory of a softer day,
As in these lovely shades I sigh,
And watch the tear of Ellen's eye?

2.

My sterner heart could once delight
In scenes of danger and of storm;
And in my country's cause to fight
Could all my proudest wishes warm;
But now no charm can joy supply,
Save the sweet smile of Ellen's eye.

3.

As fades dear Albion's chalky shore
Before my sorrow-clouded view,
What magic spell can e'er restore
Hours that with dove-wing'd motion flew?
Breezes, that into music die,
Can ne'er with Ellen's whispers vie.

4.

By Sesquehana's distant stream,
Or wild Ohio's waters lone,
How sad to waken from the dream
Of tender pleasures that are flown.
Then 'twill unman my soul to spy
Thro' fancy's beams fair Ellen's eye.

5.

In absence be the lovely maid
True to her Edmund's plighted vow,
And in the forest's peaceful shade
On him a daily thought bestow,
Till on his distant obsequy
Fall the blest tear from Ellen's eye!

6.

Alas! and shall on shores remote
This sad yet kindling breast expire,
With none, to pour the funeral note,
Of those that rais'd its former fire;
In savage lands his bones must lie,
Far from his long-lov'd Ellen's eye!"

I am sorry, Mr. Ruminator, after having gone thus far, to be necessitated to defer to another month the conclusion

conclusion of my story; but the truth is that I have been most unexpectedly interrupted.

I remain, SIR,

Your constant Reader,

H. St. F.

June 22, 1808.

ART. XIV. *Extracts from Mrs. Carter's Letters, just published.*

I embrace with eagerness the opportunity of giving some detached extracts, containing the opinions of Mrs. Carter on celebrated cotemporary authors and their works. The judgments of this most excellent woman appear to have been at once original, candid, and sound. They are expressed in language perspicuous, strong, and elegant; and are the result of a mind acting on the most mature deliberation, and enlightened by the nicest powers of distinction.

Miss Talbot's thoughts were more quick; and I think it cannot be denied that her feelings were more acute; indeed morbidly acute, had they not been controlled by her angelic goodness of principle and of heart. The contrast adds strikingly to the interest of the correspondence. A mind more clear, more extensive, and better regulated than Mrs. Carter's does not occur in the annals of genius and learning. And I feel confident that every one who has any sense of religion, or a gleam of taste or fancy, will agree with me that the amiable Editor could not have answered it to his conscience to have withheld from the public letters so eminently calculated to mend the heart and

exalt the understanding. The scruples he once felt must have long since subsided; and left, in their stead, a conviction that by giving them to the world he is greatly aiding the cause of virtue and piety, and increasing the fame of the admirable relative, for whom his affection and his pride are so deeply interested.

I have on the present occasion selected nothing but what relates to the characters of books and authors. The passages of sentiment and description are still more beautiful, and equally just. But I have to regret that ill health, low spirits, and an excess of private business have consumed so much of my time in this month, as to render me utterly incapable of doing justice on the present occasion either to Mrs. Carter, or to the public. But it is said that complaint only exposes one to the contempt of the hard-hearted; and I have nothing to do therefore but to "steer right onward," in defiance of obloquy and injustice. I have, as my enemies have experienced, a dauntless spirit; and the good time perhaps will yet come!

June 23, 1808.

Pope and Warburton.

"Our present after-supper author is Mr. Pope, in Mr. Warburton's edition. Is it because one's strongest partialities, when in any point deceived, turn to the strongest prejudice of dislike, that I read those admirable poems and letters with a considerable mixture of pain and indignation? At some uncharitable moments one can scarce help looking upon all those eloquent expressions of benevolence and affection as too much

much parade, while one sees them overbalanced by such bitterness and cutting severity. I wish I knew the true history of Patty.* Till I do I cannot read the letters of friendship to her father with any satisfaction. I am afraid you will be angry with me for all this, but while every reading makes me more admire his genius, every one makes me more doubt his heart. One thing I am extremely offended at in his poems, and of which I never took so much notice before, his frequent quotations of scripture phrases in much too ludicrous a way. The notes are worth any body's running over; some very wild, some very ingenious, some full of amusing anecdotes, some bitterly but not wittily satirical, but merely rough, unjust, and angry, and the greatest number, true commentator like, explaining what needs no explanation, and wire-drawing for meanings that the author never thought of." †

Tom Jones and Clarissa.

FROM A LETTER TO MISS TALBOT.

"I am sorrry to find you so outrageous about poor Tom Jones; he is no doubt an imperfect, but not a detestable character, with all that honesty, goodnature, and generosity of temper. Though nobody can admire Clarissa more than I do; yet with all our partiality, I

* "Mrs. Martha Blount, to whom Pope left great part of his fortune. A more just piece of criticism, both upon the author and his commentator, has not often occurred, or been conveyed in fewer words." *Pennington.*

† Vol. I. p 277.

am afraid, it must be confessed, that Fielding's book is the most natural representation of what passes in the world, and of the bizarreries, which arise from the mixture of good and bad, which makes up the composition of most folks. Richardson has no doubt a very good hand at painting excellence, but there is a strange awkwardness and extravagance in his vicious characters. To be sure, poor man, he had read in a book, or heard some one say, there was such a thing in the world as wickedness, but being totally ignorant in what manner the said wickedness operates upon the human heart, and what checks and restraints it meets with to prevent its ever being perfectly uniform and consistent in any one character, he has drawn such a monster, as I hope never existed in mortal shape; for to the honour of human nature, and the gracious author of it be it spoken, Clarissa is an infinitely more imitable character, than Lovelace or the Harlowes." *

Young's Night Thoughts.

FROM MISS TALBOT.

1744.

"Dr. Young has now, I suppose, done with his *Night Thoughts:* he has given us one for every night in the week. I do not know whether you critics and fine folks will allow them to be poems; but this I am certain of, that they are excellent in their kind, though they may be of a kind peculiar to themselves. He shews us the muse in her ancient dignity, when she

* Vol. I. p. 207.

inhabited

inhabited temples and spoke an immortal language,* long before sing-song came into being." †

From Mrs. Carter in reply.

"I think I am next to proceed upon Dr. Young, who well deserves the beautiful encomiums you give him: I really regret there are no more than seven nights in a week, instead of exclaiming, as I heard a lady when she was told of a fifth, 'What will that man never have done complaining?'

"But as greatly as I admire this book, and as trifling as most of the criticisms on it appear, I cannot help making one objection: that the author has given too gloomy a picture of life, and too bad a character of mankind; who, upon the whole, I am much inclined to believe, are a much better set of beings than some moralists, from a partial view, think proper to represent them. Indeed this melancholy turn of thought runs through all Dr. Young's writings, but in no where so much as in what he calls his *True Estimate of Life*, one of the most sombre pieces surely that ever a splenetic imagination drew." ‡

* "With respect to Dr. Young's poetry, Mrs. Carter, as will be seen, agreed with Miss Talbot; but the editor has heard Mrs. Carter say, that she was much disappointed in his conversation. It appeared to her light, trifling, and full of puns. The last part of this character might have been expected. The quaint expressions, and tendency to wit, even in his most serious and affecting compositions, would naturally lead to playing upon words in cheerful and easy discourse." *Pennington.*

† Vol. i. p. 45. ‡ Ibid. p. 49.

Lord

Lord Lyttelton's Monody.

FROM MISS TALBOT.

1747.

"Have you seen the Monody? To see it, and admire it, will, I imagine, be, with you, the same thing; if sentiment the most affectionate, images the most natural, expressions elegant and poetical, and all the soft varied harmony of numbers, have charms enough to make you overlook some inequalities. I never saw any thing that seemed to flow more from the heart —though whether the heart would be apt to print and publish I cannot determine; people's ways of thinking are so very different, that in those sorts of things there is no judging of others by oneself. For myself, wherever I feel the most, I am incapable of saying any thing." *

Montfaucon.

FROM MISS TALBOT.

1751.

"I am sick of all human greatness and activity, and so would you be if you had been turning over with me five great folios of Montfaucon's French Antiquities, where warriors, tyrants, queens and favourites have passed before my eyes in a quick succession, of whose pomp, power, and bustle, nothing now remains but quiet gothic monuments, vile prints, and the records of still viler actions. Here and there shines out

* Vol. I. p. 156.

a cha-

a character remarkably good or great; but in general I have been forced to take refuge from the absolute detestation of human nature that was coming upon me, in the hope that the unillustrious in every age, the knitters, the triflers, the domestic folks, had quietly kept all that goodness and happiness among themselves of which history preserves so few traces."*

Horace Walpole, late Earl of Orford.

1768.

"I fancy you were not greatly edified by the study of Mr. Walpole's book. There is always some degree of entertainment in what he writes; but less I think in this than usual; and it is rather more peevish and flippant.† It is great pity, that he should ever write any thing but Castles of Otranto, in which species of composition he is so remarkably happy. He would, I think, succeed much better as an historian, if he could feel as strong an interest in living excellence as in the characters of his own creation: and this would make him represent a Sydney or a Falkland, as beautifully as he has done a Theodore and Hippolyta. Would it be too refined or uncharitable to attempt to solve this inconsistency, by the supposition that ideal perfection may seem to leave an entire liberty to people not disposed to regard it; while really-existing virtues are such awakening and painful calls to imitation, as strongly incline some minds too lively not to feel their force, and too little inclined to yield to it, to make use

* Vol. i. p. 286.

† Probably the Royal and Noble Authors.

of

of every art to stifle and obscure them? You will think me out of humour with Mr. W——, and so I am. His going out of his way to indulge a sneering contempt of subjects, which, whatever may be his own unhappy opinion of them, he knows to be held sacred by the greater part of his readers, is (to say no worse of it) such violation of decency, as gives very just cause of offence."*

Lord Chesterfield's Letters.

1774.

"Lord Chesterfield's Letters are, I think, the most complete system of French morality that ever disgraced the English language. A system founded neither on principles of virtue, nor sentiments of heart, but upon those selfish motives, which aim at nothing higher than mere bienseance, and which never yet through the general course of life, procured to any character confidence or esteem or love. It is in vain that Lord Chesterfield would disguise the intrinsic imperfections and deformities of the composition which his instructions would produce, by so strongly recommending the graces. The world is always quick-sighted enough to distinguish between the mere rouge and enamel of artificial good breeding, and those genuine graces which naturally spring from principles and dispositions, of which unhappily his Lordship seems to have been totally ignorant. All this may I think be fairly said on many of the most specious and plausible parts of the collection: others are more openly detestable. That

* Vol. II. p. 164.

a father

a father should seriously, and earnestly counsel a son to endeavour to make his fortune, by betraying the families into which he is admitted, destroying domestic connections, and violating the most sacred rights of society, is a degree of profligacy which it is to be hoped, even in this bad world, is not to be found."*

Bryant's Mythology.

1774.

"I do not recollect any late productions in the literary way, except a little volume of very pretty essays by Miss Aikin, and Mr. Bryant's Analysis of Ancient Mythology, of which I have read one volume in quarto. It is a work of immense learning, and very great ingenuity, but has to me the fault of almost all the mythological systems I ever read, the want of sufficient proof. When one is professedly invited into the regions of fiction, the further one travels the better. Imagination has a natural right to take the lead, and reason very quietly falls asleep, and never interferes in the progress. But whenever an address is made to the understanding, and fancies and conjectures take the place of proofs, I know few kinds of reading so unprofitable and teazing, however ingenious the writer may be. Mr. Bryant is a man of excellent character and acknowledged abilities, and the tendency of his studies to the highest degree respectable: all this I have a pleasure in mentioning; and perhaps the fault is in myself that I do not feel more convinced of the truth

* Vol. II. p. 274.

of

of his system. I am told the second volume is much more satisfactory than the first. I find it is a fashionable book, from which one would infer that this is an age of most profound literature; and from the very nature of his subject it is scarcely possible to discover what he means but by the assistance of Greek and Hebrew."*

Voltaire.

"I am not surprised at any blunder in Voltaire's arguments. Wit is a squint of the understanding, which is mighty apt to set things in a wrong place. I have not seen any of his writings, nor from the character of them do I ever design it. I should as soon think of playing with a toad or a viper, as of reading such blasphemy and impiety, as I am told are contained in some of his works." †

Hume and Rousseau.

1766.

"Have you heard of a strange quarrel between David Hume and J. J. Rousseau? Poor Rousseau to be sure was undone by the unmolested repose, to which he has been doomed in England;‡ and it was very fit.

* Vol. II. p. 272. † Ibid. p. 272.

‡ Mrs. Carter seems to have formed a very just idea of Rosseau's character, though she always refused to read his, Voltaire's, or any other works of a similar tendency; which might, she said, do her hurt, and could do her no good. Perhaps it might be well, if other persons whose faith and practice were not established upon so firm a foundation as hers, had formed a similar resolution. Rousseau indeed has done much more harm to society

fit he should relieve himself by making some bustle, as nobody was charitable enough to disturb him. Hume is extremely angry, and wants to print the correspondence, but is advised to forbear. When they were together, he humoured Rousseau like a peevish child, to which certainly he had no right, unless he could have pleaded the understanding of a child in excuse for its humours. Natural infirmities of temper are to be treated with tenderness and compassion; but when people work up perverseness into a philosophical system, and contrive to make themselves as troublesome as they possibly can, they forfeit all claim to indulgence, and every encouragement to their unreasonable humours is an injury to society."*

Sterne.

1768.

"I thought the tone of one paragraph in your letter did not seem your own, even before you gave an intimation that it belonged to the Sentimental Traveller, whom I neither have read, nor probably ever shall; for indeed there is something shocking in whatever I have heard either of the author, or of his writings. It is the fashion, I find, to extol him for his benevolence,

ciety than either Hume or Voltaire have done. They attacked Christianity, which, even without the very able defenders it has had, can defend itself; but Rousseau endeavoured to destroy the boundary between good and evil, vice and virtue; and by allowing the freest scope to the passions, without the imputation of any guilt to the indulgence of them, he has confounded the right and wrong of moral actions, and done incalculable mischief." *Pennington.*

* Vol. II. p. 146.

a word

a word so wretchedly misapplied, and so often put as a substitute for virtue, that one is quite sick of hearing it repeated either by those who have no ideas at all, or by those who have none but such as confound all differences of right and wrong. Merely to be struck by a sudden impulse of compassion at the view of an object of distress, is no more benevolence than it is a fit of the gout, and indeed has a nearer relation to the last than to the first. Real benevolence would never suffer a husband and a father to neglect and injure those whom the ties of nature, the order of providence, and the general sense of mankind have entitled to his first regards. Yet this unhappy man by his carelessness and extravagance has left a wife and child to starve,* or to subsist on the precarious bounty of others. Nor would real benevolence lead a clergyman to ramble about the world after objects with whom he has no particular connection, when he might exercise the noblest duties of a benevolent heart in a regular discharge of his proper function, instead of neglecting and disgracing it by indecent and buffoon writings.†"

* "Sterne had died in the beginning of this year 1768. It were to be wished that these observations of Mrs. Carter were bound up with every edition of his works as a proper antidote to their poison. Few writers have done so much mischief to the world: for by setting up feeling in opposition to principle, and casual benevolence as an excuse for the neglect or the breach of positive duty, he has done more towards confounding the limits of right and wrong, than perhaps any other author except Rousseau. His descriptions of the power and the effects of benevolence are beautiful; but a more ancient writer has described it at least as well. See St. Paul's first Epist. to the Corinthians, chap. xiii." *Pennington.*

† Vol. II. p. 166.

Vicar

Vicar of Wakefield, by Goldsmith.

1766.

"Be so good to tell Mrs. Handcock that I do like the *Vicar of Wakefield*; and likewise that I do not: by which means in any case I hope I am secure of being of her opinion. Indeed it has admirable things in it, though mixt with provoking absurdities; * at which one should not be provoked if the book in general had not great merit. A small alteration in the author's plan might have furnished I think a very useful lesson. The character of Burchell as it now stands is entirely out of nature, whether we suppose him to be guided by good principles or bad. If the author had strongly marked him as acting by no principles at all, every instance of his behaviour would have been natural: for every contradiction and every absurdity is natural to a humourist; and the satirizing a character of all others perhaps the most destructive to the peace of human society, would have been a very instructive performance." †

Swift.

1766.

"I have never read Swift's last published letters; but am glad to find that they help to justify me in always having had a more favourable idea of his character than most people seemed to think he deserved.

* "Is not that also the exact character of its author?" *Pennington.*

† Vol. II. p. 143.

There always appeared a rectitude and sincerity in him, much superior to the greater number of his cotemporary geniuses. His wit, I cannot help thinking, was mere distemper, and for many instances of shocking impropriety and levity into which it hurried him he was perhaps as little accountable as for the delirium of a fever. Lord Corke I think somewhere speaks of his deplorable ideotcy as a judgment: surely it would have been more charitable to have considered it as the last stage of a long madness, which very frequently terminates in this conclusion."*

ART. XV. *Literary Intelligence.*

The Rev. Mr. Dibdin has just completed an English variorum edition of Sir Thomas More's Utopia, in two crown 8vo. volumes, elegantly printed by Bulmer, with a variety of fac simile wood cuts. The text is taken from the first English translation of Robinson, in 1551; a work of such scarcity, as to have escaped the attention of all lexicographers and black-letter editors. The text is preceded by a biographical and literary introduction, comprehending, first, the family of Sir Thomas More; second, the lives of him that have been separately published; third, an account of his English works with specimens of the same; fourth, a catalogue raisónné of the engraved portraits of Sir Thomas More; fifth, a catalogue raisónné of the editions of the Utopia in Latin, Italian, French, English.

* Vol. II. p. 38.

ART.

ART. XVI. *A Character of Charles Yorke, Lord High Chancellor, by way of epitaph.*

" Sacred to the memory
of the Rt. Hon^ble Charles Yorke,
late Lord High Chancellor
of Great Britain.
Formed to deserve
He was qualified to adorn
The highest departments
in law and equity.
His studies and industry
Fitted him for the former;
His probity and discernment
for the latter;
And the largeness of his capacity, for both;
Meanwhile the goodness of his heart,
The sublimity of his principles,
And the dignity of his conduct,
Heightened his pretensions,
And widen'd the great, the uncommon worth,
From whence he sprung.
As a man,
His every feeling did honour to humanity.
As a gentleman,
The liberality of his sentiments,
The politeness of his address,
And the chastity of his manners,
Added charms to conversation;
At the same time that cheerfulness and ease
(The authorized attendants
Of unaffected virtue)
Engaged the attention, and enlivened the affections
Of every unprejudiced beholder.
As a scholar,
His reading was extensive,

His knowledge various,
And his judgment exact;
While intense application
Joined to the most sprightly exertion,
And truest elegance of taste,
Shewed him at once,
A rare instance
Of superior genius,
And unwearied assiduity.
Such was He,
Who after having shone,
Unrivalled at the Bar,
Was in ambiguous times,
Called up to share
The highest honours of the State,
And grace the exalted seat
In which, erewhile, his noble sire sat.
But oh!
How deep the sigh!
Here Heaven clos'd the temporary scene;
And snatch'd her favourite to celestial honours,
The 20th day of Jan. 1770,
In the 48th year of his age."*

ART. XVII. *Report of Sales of Books for March and April* 1808.

No. III.

Persian and Arabic Manuscripts, the property of Jonathan Scott, LL.D. Private Secretary to Warren Hastings, Esq. and late Oriental Professor of the East India College at Hertford, by Messrs. Leigh and Sotheby; March 5; lots 136, vols. 166.

* Gent. Mag. Vol. XL. p. 60.

Library

Library of a Nobleman deceased (the late Marquis Townshend) by Messrs. King and Lochée; five days, March 7-11; lots 1287, vols. 2840.

Library of Sir James Winter Lake, Bart. F.A.S. &c. by Mr. Stewart; fifteen days, March 7-23; lots 3123, vols. 6600.

Library of Daniel Mumford, Esq. of Greville-street, Hatton Garden, Member of the New Musical Fund, by Messrs. Leigh and Sotheby; four days, March 14-17; lots 856, vols. 1280.

Miscellaneous collection by Messrs. King and Lochée; three days, March 31-April 2; lots 802, vols. 1540.

Miscellaneous collection by Mr. King, Jun.; three days, March 31-April 2; lots 615, vols. 1440.

Bijoux Italien et Francois. Portion of the singularly elegant library late the property of a very distinguished amateur, (Robert Heathcote, Esq.) and a few duplicates belonging to the present possessor (John Dent, Esq. M.P.) by Messrs. Leigh and Sotheby; six days, April 4-9; lots 862, vols. 1540.

Library of the late Rev. Thomas Taylor, LL.D. Archdeacon of Chichester, Rector of Wotton and Abinger in Surrey, Prebendary of Leckford, one of his Majesty's Chaplains, and Gresham Professor of Civil Laws, with a portion of another Library, by Messrs. Leigh and Sotheby; four days, April 12-16; lots 891, vols. 1820.

Rare old medical books printed in the fifteenth and early in the sixteenth centuries, by Messrs. Leigh and Sotheby; two days, April 25, 6; lots 449, vols. 510.

Library of the late Lord Raymond, Chief Justice of the Court of King's Bench, by Messrs. King and Lochée; two days, April 29, 30; lots 409, vols. 1020.

In the above enumerated sales only 18,756 volumes have been disposed of. The Persian and Arabic Manuscripts contained several articles translated into the English language. They were outrivalled as curious or valuable by a Greek manuscript sold by Messrs. King and Locheé, on April 28. It was the property of R. Cripps, Esq. a gentleman whose pursuits, in a continental tour, obtained a considerable number of vases and fragments from Magna Græcia, of singular curiosity, with specimens of minerals from Egypt, Germany, &c. and an extensive collection of plants, the whole forming an assemblage for antiquity, rareness, and value, seldom to be equalled by the possession of an individual. The manuscript was in the highest preservation, and the performance of no ordinary scribe. In the following article is preserved a minute description of the contents of the volume from the pen of Dr. Raine, of the Charter-House. It was purchased by Mr. Nicol, of Pall Mall, at 355 guineas.

Conduit street. J. H.

The Codex Crippsianus.

The Codex Crippsianus is a MS. fairly written upon vellum (quarto size) and seems to be of the twelfth or, at the latest, of the thirteenth century. It contains nearly the same Orations which are printed in the second part of the second volume of the works of the Greek Orators by Aldus, Venetiis, MDXIII. but it is very different in its readings from the MS. which Aldus printed from; and is, in all respects, of a very superior order. The contents are as follows:—

Four Orations of Andocides, viz.

1. περι των μυστηριων
2. περι της εαυτε καθοδε
3. περι της προς λακεδαιμονιες ειρηνης
4. και κατα αλκιβιαδε.

Eleven

Eleven Orations of Isaeus, viz.

1. περι κλεωνυμε κληρε
2. περι τε μενεκλεες κληρε
3. περι τε πυρρε κληρε
4. περι τε νικοστρατε κληρε
5. προς λεωχαριν και διογενην
6. περι τε φιλοκτημονος κληρε
7. περι τε απολλοδωρε κληρε
8. περι τε κιρωνος κληρε
9. περι τε αστυφιλε κληρε
10. προς ξεναινετον περι τε αρισταρχε κληρε
11. περι τε αγνιε κληρε sic semper MS.

Upon the argument of the first of these Orations, as found page 1 of the 7th volume of Reiske's edition of the Greek Orators, Dr. Taylor has the following remark:—Pherenicus, Simon, quinam? Credibile est τον υποθετην (the author of the argument) in integram Orationem incidisse, quam nos non nisi dimidiam habemus. vide versus finem. The Codex Crippsianus verifies this remark: for after the word βεβαιοτεραν, page 13, l. 4, ed. Reiske, there are two asterisks, denoting a lacuna, and this lacuna is supplied by no less than four pages of the MS. making more than one half of the Oration, which is complete, and the names of Pherenicus and Simon occur as stated in the argument.

The next Oration, περι μενεκλεες κληρε, is not in any edition of Isæus. It was printed by Mr. Tyrwhitt in the year 1785 from a transcript made of it from a MS. in the Medicean library; but the Codex Crippsianus furnishes some important various readings. The Peroratio of this Oration stands in the editions of Aldus and Stephens as the conclusion of the foregoing, to which it does not belong; nor is so acknowledged by the Codex Cripps.; in which it is found in its proper place.

Three Orations of Dinarchus.

1. κατα δημοσθενης
2. κατα αριστογειτονος
3. κατα φιλοκλεης

The first of these Orations I have collated, and can certify its containing a great number of important various readings, as well as supplying a lacuna.

Fifteen Orations of Antipho.

1. φαρμακεια κατα της μητρυας. sic MS.
2. κατηγορια φονυ απαρασημος.
3. απολογια εις το αυτο.
4. εκκατηγοριας ο υστερος
5. εξ απολογιας ο υστερος sic.
6. κατηγορια φονυ ακδσιυ
7. απολογια εις το αυτο.
8. εκκατηγοριας ο υστερος.
9. εξ απολογιας ο υστερος.
10. κατηγορια φονυ τυ λεμοντος αγυνασθαι. sic MS.
11. απολογια φονυ ον ως αμυνομενος εφονευσεν.
12. εκκατηγοριας ο υστερος.
13. εξ απολογιας ο υστερος.
14. υπερ τυ ηρωδυ φονυ.
15. περι τυ χορευτυ.

One Oration of Lycurgus: the only one known to be extant.

κατα λεωκρατης.

I have collated this Oration, and can speak strongly to the importance of the various readings which the MS. furnishes, as well as to its supplying whole passages not found in any known edition.

Two Orations of Gorgias.

1. ελενης εγκωμιον
2. υπερ παλαμηδης απολογια.

The

The former of these Orations is found in the first volume of Aldus's Greek Orators, after the Orations of Isocrates, and one attributed by the title to Alcidamas, and in the next page to Gorgias.

The latter Oration is published by Aldus in the latter portion of his second volume, and follows Lycurgus.

One Oration of Alcidamas.

οδυσσευς κατα π παλαμηδες προδοσιας.

Printed in the former part of Aldus's second volume, p. 177, and by Stephens, p. 184.

Three Orations of Lesbonax.

1. πολιτικος περι τ̃ πολεμ̃ των κοριν̃ιων
2. προτρεπτικος τ̃ αυτ̃
3. ετι τ̃ αυτ̃ περι των αυτων.

Published as above in Aldus, where however the 2 and 3 make one Oration under the title προτρεπτικος.

One Oration of Herodes.

περι πολιτειας.

Found also at the conclusion of the latter part of Aldus's second volume.

ειστ των παντων οι λογοι
μα.

That is, the whole number of Orations of the different Orators is forty-one.

Such are the contents of this precious volume, precious I say, because I believe it stands alone as to its contents as a MS. in this country. What may be still lurking in the libraries of Italy, or to be found among the literary spoliations of Paris, it is not possible to say: but it is worthy of remark, that the Medicean MS. written on paper, seems of inferior note compared with this. A Dutch scholar of the name of Janus Otto Sluiter has lately published (i. e. 1804) at

at Leyden, an octavo volume, entitled LECTIONES ANDOCIDEÆ, interspersed with conjectural emendations from the papers of Valkenaer, and readings gathered from a MS. collation on the margin of a copy of Aldus. These readings are mostly corroborated by the Codex Crippsianus, as well as the greater part of the conjectures of the great Valkenaer.

M. R.

ART. XVIII. *Bibliographical Catalogue.*

Art. 1. *La tres elegante delicieuse Melliflue et tres plaisante hystoire du tres noble victorieux & excellentissime Roy Perceforest Roy de la grant Bretaigne fundateur du franc palais et du Temple du Souverain dieu. Avecque les merveilleuses enterprinsis faitz a adv̄tures du tres belliqueulz Gadiffer roy Descosse. Lesquelz Lē percur Alexandre le grant couronna Roys soulz son obeissance. En laquelle histoire le lecteur pourra veoir la source & decoration de toute Chevalerie, culture de vraye Noblesse, prouesses & cō̄questes infinies acō̄plies des le tē̄ps de Jullius Cesar. Avecq̄ s plusieurs propheties Comptes Damā̄s a leurs diverses fortunes.*

Nouvellement Imprime a Paris Mil. v. cē̄s xxxi. (1531.) *Egidius Gormontius.*

[Black-letter, six volumes, bound in three, fol. engraved title-page, partly in red ink.]

This scarce and curious romance begins with a *Prologue*, by way of dedication, "Aux tres excellentz, belliqueulx, invictissimes & insuperables Heroes Frā̄coys. Salut, honneur, prouesse victoire & triumphe;" in which the work is asserted to be a translation. In the beginning of the work itself, after the general description of the Britannic Isles, the following account is given of the finding of this valuable history. At the marriage of Edward II. of England with Isabel

Isabel of France in 1286,* William Count of Haynault accompanied the bride to England, and in his travels there, came to the abbey of Burtinner, so called from King Burtimericus, upon the banks of the Humber. Here the Abbot gave him these chronicles, which he had found, written in Greek, in a vaulted space in the middle of the wall of an old adjoining tower, with a royal crown upon them. A Greek student who had come to England to learn philosophy had then translated them into Latin; and the Count employed a French Monk to translate them into French. And certainly they were well worth all this trouble, if it were only to correct divers historical and chronological errors, by which the world was then and appears still to be misled. They begin with the foundation of Troy, which they affirm to have been in the third age of the world, and that it was taken while Abdou was judge over Israel. The travels of Brutus and his wars in Great Britain and Aquitaine follow, which took place while Saul reigned in Judea and Aristeus in Lacedemon. His grandson Rududribas, father of the celebrated Bladud, founded the ancient city of Canterbury, which occurred during the time in which Haggai, Amos, and Joel, prophesied. These curious circumstances are succeeded by the story of Lear (son to Bladud) and his three daughters, which was in the time of Isaiah and Hosea, at which period also the city of Rome was founded.

Four hundred and twenty-five years, as these authentic chronicles relate, after this great event, Alexander the Great was born; and after this monarch had subdued Persia and the East, he returned towards Babylon which had refused to submit to his arms. However, before he arrived there, he embarked with his suite on board a powerful ship to sail to the city of Glodofar; † but being driven from his route by a violent tempest, he arrived in the island of Great Britain.

* This may serve to correct a chronological error in all our histories which place this event in 1308.

† By some unaccountable neglect or omission the name of this famous city is neither to be found in the best maps, nor in Brookes's Gazetter.

It

It happened that at this time there was a want of a king both in England and Scotland, and Alexander, who was a well known king-maker, was able to supply them both. Bethis and Gadiffer, two knights brothers, whom he had brought with him from the east, were joyfully received by these two countries as their sovereigns; and Bethis, to whose share England fell, was afterwards better known by the name of Perceforest, after he had slain a famous necromancer, and *pierced* through his enchanted *forest*.

It is needless probably to give any further account of this voluminous romance, which few persons will now have the patience to peruse. It is filled with adventures of magic and chivalry, strangely blended with history. Before the death of Perceforest there is an account of the murder of Julius Cæsar, and a long narrative of our Saviour's arraignment and crucifixion, together with the contents of Pilate's letters to Claudius Cæsar concerning that event. It ought not to be omitted, however, that Perceforest died a good Christian.

Art. 2. *Histoire de Lovys XI. Roy de France et des choses memorables advenues de son regne, depuis l'an* 1460 *jusques a'* 1483. *Autrement dicte la Chronique Scandaleuse. Escrite par un Greffier de l'Hostel de Ville de Paris. Imprimee sur le vray original, M. DC. XX. Small* 4*to.* 338 *pages.*

These scarce and singular annals of the reign of Louis XI. the worst as well as the wisest of all the kings of France, were written by Jean de Troyes, Secretary of the Hotel de Ville (i. e. Town-clerk) of Paris, and first printed in black-letter towards the end of the fifteenth century. They are also added to some editions of the Memoirs of Philip de Comines. Brantome speaks of it as a sharp and severe history; in which, says his last editor, he only follows the vulgar prejudice. It is not indeed easy to say why it is termed a *Scandalous Chronicle*, for it is merely a harsh and dry

dry narrative of facts chronologically arranged, neither interspersed with reflections, nor enlivened by anecdotes. It contains, however, many curious circumstances related with great simplicity, and every internal mark of truth. As a specimen I subjoin part of the description of the king's triumphal entry into Paris after his coronation in August 1461. "Et un peu avant dedens ladicte ville estoient a la fontaine du Ponceau hommes et femmes sauvaiges, qui se combatoient & faisoient plusieurs contenances: et si y avoit encore trois belles filles faisans personnaiges de Seraines *(Sirens)* toutes nues, et leur veoit on le beau tetin droit separé, rond & dur, qui etoit chose bien plaisant, & disoient de petits motets & bergerettes."

P. M.

ART. XIX. *Supplement to former Lists of Literary Deaths, with brief Biographical Notices.*

[CONTINUED FROM P. 111.]

1763.

Feb. 10. Wm Shenstone, Esq. the Poet.

April 22. Dr. Hillary, well known for his many ingenious treatises on physic.

May 3. The celebrated Psalmanazar, aged 84.

May 19. Dr. Theophilus Lobb, æt. 85, well known for his many treatises on fevers, and other diseases.

July 14. Mrs. Martha Blount, Pope's friend.

July 19. Nath. Hooke, well known in the literary world.

Nov. 7. Sir Michael Forster, Kt. Judge of the King's Bench.

Nov. 25. Dr. Bolton, Dean of Carlisle, and of St. Mary's, Reading.

1764.

Mar. 6. Aged 73, Philip Yorke, Earl of Hardwicke, late Lord High Chancellor, which office he resigned in 1756.

Mar.

Mar. 15. Mr. Daniel England, a well known mathematician.

Mar. 27. Joseph Grove, Esq. author of the Life of Cardinal Wolsey, &c.

April 22. Rev. Dr. Cobden, Rector of Acton, Middlesex, &c.

June 3. Mr. Schorer, a great Antiquarian, near Bishopsgate-street.

July 8. William Pulteney, Earl of Bath.

Sept. 25. Robt. Dodsley, Poet.

Nov. 5. Charles Churchill, Poet.

Dec. 15. Robt. Loyd, Poet.

1765.

Jan. 21. Lord Willoughby of Parham, President of the Society of Antiquarians, and F.R.S.

Mar. 4. Rev. Dr. Stukeley, F.A.S. aged 77.

April 5. Rev. Dr. Edward Young, Poet.

April 21. David Mallet, Poet.

Sept. 25. Dr. Richard Pocock, Bishop of Meath.

1766.

Jan. 7. Rev. Dr. Birch, F.R.S. Biographer.

Jan. 21. Rev. Dr. Leland, in Ireland.

May 7. Dr. Squire, Bishop of St. David's.

Nov. 29. Rev. Dr. Zachary Grey, aged 79.

1768.

Feb. 2. Rev. and learned Dr. Smith, Master of Trinity College, Cambridge.

Feb. 4. Dr. Martin at Streatham, a learned Botanist.

Feb. 6. Thomas Brereton, Esq. author of several tracts.

Feb. 6. Dr. Mitchell, who made the new Map of America.

Feb. 6. Rev. Laurence Sterne, author of *Tristam Shandy*, &c.

Feb.

Feb. 6. Richard Mounteney, Esq. one of the Barons of the Exchequer in Ireland, an eminent Greek scholar.

Feb. 6. Mrs. Sarah Fielding, sister to the author of *Tom Jones*.

May . Bonnel Thornton, Esq.

May . Rev. Dr. Delany, aged 83.

June 8. Andrew Millar, an eminent Bookseller.

July 7. Rev. Dr. Atwell, Prebendary of Gloucester, eminent for learning and piety.

July 18. The learned Dr. Nathaniel Lardner, author of *The Credibility of Gospel History*, &c.

Aug. 3. Dr. Thomas Secker, Archbishop of Canterbury.

Aug. 10. Dr. John Huxham of Plymouth, whose medical works are well known.

Aug. 11. Peter Collinson, Esq. F.A.S. æt. 75.

Aug. 20. Rev. Mr. Spence, author of *Polymetis*.

Oct. 2. Rev. Dr. Ferdinando Warner.

Dec. 22. Dr. Charles Lyttelton, Bishop of Carlisle.

[*To be continued.*]

Art. XX. *Literary Obituary.*

1808. May 28, died, at Hartlebury Castle, aged 88, the Right Rev. Richard Hurd, D.D. Lord Bishop of Worcester. He was educated under the care of the Rev. Wm. Budworth, M.A. and Master of the Grammar-school in Brewood, of whom he makes grateful mention in the dedication of his Horace to Sir E. Littleton. He was Fellow of Emanuel College, Cambridge, and became Rector of Thurcaston, in Leicestershire. He succeeded Bishop Warburton, as Preacher of Lincoln's Inn, for which office, however, he would not solicit. He declined the offer of the Mastership of the Temple. By his merit, and the recommendation of the Earl of Mansfield, he became Bishop of Litchfield. The King

King putting his hands one day upon his Dialogues, said, "These made a Hurd a Bishop, and I never saw him till he came to kiss hands." As the noble Earl was generally known to have recommended the late Archbishop of York, as Preceptor to the Prince of Wales, so it is evident, that when Lord Holdernesse and he resigned, Dr. Hurd was recommended from the same quarter. The good opinion of Bishop Warburton contributed not a little to that of Lord Mansfield. In the year 1781, Dr. Hurd was translated from Lichfield to Worcester, and declined the Primacy offered a year or a two after. His Horace, his Dialogues, and three volumes of Sermons, with a Life of Bishop Warburton, are the principal works he left behind him, for as to the Delicacy of Friendship, it has been dragged into notice without his consent, and in all probability contrary to his wishes. His merit as a writer has been variously estimated, and literary men have gone into opposite extremes. It must be acknowledged that his veneration for the author of the Divine Legation seduced him into excessive panegyric, both of the work itself and the author, and caused him to depreciate the merits and labours of all who had the fortune to differ in their opinions. With much ingenuity in criticism, there will be discovered some unnecessary refinement, and, in this instance, the character of the two prelates will descend to posterity as perfectly congenial.

To Correspondents.

The Editor is flattered by the communication of the account of the Funeral of Sir Thomas Egerton; and would have printed it, had it not been already inserted in the first vol. of *The Topographer*, from a copy made from the same original in the Harl. MSS. If his Correspondent wishes to have it returned, it shall be left at the Printer's.

The favours of J. H. M. and T. J. shall have a place next month.

T. Bensley, Printer,
Bolt Court, Fleet Street, London.

CENSURA LITERARIA.

NUMBER XXXI.

[Being Number XIX. of the New Series.]

ART. I. *The Essex Champion; or the famous history of Sir Billy of Billerecay, and his Squire Ricardo.*

Chap. 1. The birth of Sir Billy of Billerecay, his bringing up at school, and resolution to pursue knightly adventures.

2. How Sir Billy and his Squire went forth to seek adventures, their encounter with a scare-crow, and how he came to a castle to be dubbed knight.

3. Sir Billy watcheth his armor and is made knight by the lord of the castle; his ill success in running at the Quinten; with other things which happened.

4. Sir Billy being dubbed knight, marcheth forth to seek adventures; his encounter with Poppet-gyants: his imprisonment in a wooden inchanted castle, and entertainment by the sage Fresson.

5. Ricardo is sent with a letter to Dulcina, in the mean time Sir Billy encountereth with a monstrous gyant in defence of the Tantabilan Princess, whom he manfully overthrows.

6. How Ricardo in his journey towards Billerecay, met with an aged palmer, who gave him an invisible ring with which he cheats an Innkeeper, as also what a trick he served a Bedlam and a Tinker.

7. How Ricardo delivered his letter to Jone Grumball, with her answer to it; and several exploits performed by Ricardo with his invisible ring.

8. How Ricardo delivered his message to his master and of the challenge made by Sir Billy against all comers, in honour of his mistress Dulcina.

9. How Sir Billy was forced to run from his challenge. The mirth Ricardo had at a wedding, what a trick he served an old fornicator, and how he went in pursuit of his master.

10. Sir Billy's encounter with a Dancer on the ropes, how he was carried before a Justice of the Peace, and set free by Ricardo by the help of his Invisible ring.

11. Ricardo going to recover his master's horse and armor acteth a very pleasant adventure in an Inn, with other things which happened.

12. Sir Billy's ill success in his adventure against the pedlars; how he was rescued by Ricardo by the help of his invisible ring; with other things that happened.

13. The woful story of a Taylor and his Sweetheart, how they were hanged in a barn; and how the murtherers were taken by the means of Sir Billy and a Constable.

14. Sir Billy's entertainment at the Justice's house, his oration in praise of the golden age, with his challenging the Coroner to fight in defence of knight-errantry.

15. Sir Billy's encounter with the Coroner; how he was relieved by Ricardo; his admirable description of his mistress, with Ricardo's counterbuff thereto.

[Wood-cut of two knights armed cap-a-pee, mounted on their chargers, going forth.] *London: Printed for J. Blare at the Looking-glass on London-bridge. n. d.* 4to. pp. 72.*

THIS is a feeble attempt, in imitation of Cervantes, to ridicule the romances of general circulation in England. The hero Sir Billy is a shepherd, son of an ignorant farmer; the squire Ricardo a thresher; the enemy a constable, and the enchanted castle the stocks. The adventures are sufficiently analysed in the title.

* Upon the authority of Dr. Farmer's Catalogue (No. 3220) there appears to have been an edition dated 1690.

Ricardo's

Ricardo's possession of a ring rendering him occasionally invisible seems created to relieve the author, whose imagination was in greater distress than the hero, and unequal to the task of repeatedly extricating him with a feasible exploit when thrust into difficulty or maimed in an untoward encounter. Where reason or wit is to overturn the extravagance of fiction, the auxiliary aid of enchantment taking precedence of truth is certainly out of time and place. Thus the squire being invisible while a sword in his hand appears brandishing in the air to the multitude, is a preposterous incident, and sufficiently absurd to have been engrafted from the modern stock of charnel-house conceits, sprung from the German school. The work appears altogether composed for the multitude that never halt to consider defects in imagery, want of unity or improbability of fable, conceiving it sufficient in the search for amusement when the author proclaims himself ludicrous, and the events, like Bacon's brazen head, assume a voice of the marvellous.

Notwithstanding a late eminent literary character found his curiosity sufficiently excited to obtain and peruse those works so expressly condemned by Cervantes, and thereby became nearly as much infatuated as that writer's hero; yet a selection of parallel passages from the present work is ventured on without expectation of similar consequences.

The errantry of the hero is founded on his early perusal of the ballads of Fair Rosamond, The Blind Beggar of Bednal Green, King Edward the Fourth, and the Tanner; "but amongst them all, none of them pleased Billy so well as the song of that arch-pyrate Sir Andrew Barton, and that heroick poem of Chevy Chase,

of which last the worthy Sir Philip Sidney used to say, that the hearing thereof (though sung no better than by a country crowd) stirred up his heart more than a trumpet; well therefore might it be a great motive to Billy to undertake such high adventures." After two years instructions by the parish clerk the hero obtains an addition to his library of the History of Tom Thumb; Robin Good-fellow; the Fryer and the boy; the Three Merry Wives of Green-goose fair; the Sack full of News and a hundred Merry tales. Education advances, and the hero is placed under the tuition of the vicar, upon whose suggestion more books are to be purchased. The father buys at the next fair, at a pedlar's stall, the following renowned performances, many of them yet in high estimation, and continually sought for by the erudite mumpers in that grand emporium of mendicant literature, Long-lane.

"The Garland of Good-will; the Garland of Princely Delights; Pasquill's Jests; Scoggin; Long Meg of Westminster; Doctor Faustus; Fryer Bacon; the Seven Wise Masters; the Gentle-craft; Jack of Newbery; Reynard the Fox; Diogenes; History of Fortunatus; George a Green; Bevis of Southampton; Guy of Warwick; Palmerin of England; Huon of Bordeaux; Valentine and Orson; Don Belianis of Greece; Parismus and Parismenes; the seven Champions of Christendom; Destruction of Troy; History of King Arthur; Amadis De Gaule; Tom a Lincoln the red rose knight; Pheander the maiden knight; the Knight of the Sun; the Mirror of Knighthood; Hero and Leander; Children in the Wood; Tom Stitch the taylor; Knight of the burning sword; Argalus and Parthenia;

Parthenia; King and the Cobler; Nine pennyworth of wit for a penny; the Man of Kent."

In the fourth chapter a brief judgment, as a critical one, is held on the records of chivalry, the fiery ordeal introduced, and pile of destruction heapingly supplied. The enumeration traces many lesser stars, as well as those of superior magnitude, that may be described to irradiate the fanciful and amusing hemisphere of romance.

Thomasio (the father) "curses the time that ever he put his son to school, but more, that ever he bought him any books of knight-errantry, saying, 'they were all composed of meer witchcraft, and therefore not fit to be suffered in a well-governed common-wealth.' And now seeing he could not come at his son, he resolved to be revenged on his books; but being ignorant in all sorts of learning, he associated to him Sir John, the curate of the parish, to peruse them, and what he condemned for faulty to be cast into the fire.

"Billy had locked up all his library in a very large chest, of which he carried the key always about him, and therefore old Thomasio caused it to be broke open. The first book they laid hands on was Sir Bevis of Southampton; 'This (said the curate) is the father of our English romances, made upon a knight who lived in the time of William the Conqueror, but hath in it an ell of lying to an inch of truth.' 'And by my fay (said Thomasio) a lyar they say is as bad as a thief, and therefore to the fire he shall go, although he were a killer of gyants and dragons.' The next that came to hand was the first and second part of Amadis de Gaule in English. 'The original of this (said the curate) is French, of which there is above thirty parts, but we

in English have but six of them.' 'And by ploughshare (said Thomasio) that is too much by above five of them, and therefore he shall accompany his fellow Sir Bevis in the fire!' 'Next, (said the curate) here is Palmerin D'Oliva in three parts, Primaleon of Greece in three parts, Palmerin of England in three parts, and Palmendas in one; all these are one continued history of an Emperor of Constantinople, called Palmerin D'Oliva, his son Primaleon and grandson Palmerin of England, and others.' 'By my fay, (said Thomasio) these Palmerins and Amadisses were notable cutting and slashing blades, which made a great disturbance in the world, but we shall reconcile them all in one fire together, notwithstanding they were such big fellows in their time.' 'The next (said the curate) is Don Belianis of Greece, one who could cut two or three gyants in two by the middle at a stroke.' 'Were he Achilles of Greece (said Thomasio) he should go to the fire, and if I had the author of his history he should likewise accompany him for his abominable lying.' 'The next (said the curate) is Paladine of England, one also of French extraction, but more modest in his expressions than Don Bellianis.' 'His modesty (said Thomasio) shall not excuse him, but he shall to the fire were he as big a Frenchman as Charlemain. But what, Sir John, is that book which hath a curtain drawn over the letters at the beginning of it?' 'This (said the curate) is worthy to be preserved, it being the history of Argalus and Parthenia, written by the divine poet Mr. Francis Quarles.' 'Why (said Thomasio) was not that Argalus a knight-errant?' 'O no (quoth the curate) but one who was premised for the pattern of virtue, and example of true love and magnanimity.'

magnanimity.' These words gave the noble Argalus a reprieve from the fire, but the next they laid hands on felt a worser fate, which was the Mirror of Knighthood, in nine parts, for which Thomasio would hear no excuse, but said, that the fire would purge it from all its lies, wherewith that and other books of knight-errantry do abound; whereupon it was cast into the fire; as also the foure Sons of Amon, Arthur of Great Britain, Arthur of Little Britain, Valentine and Orson, Parismus and Parismenus, Montelion Knight of the Oracle, Ornatus and Artesia, the Seven Champions of Christendom, Guy of Warwick, Cleoctrean and Cloryana, Chinon of England, Galien of France, Aratos Prince of Greece, Tom a Lincoln the red rose knight, Huon of Burdeaux, Pheander the maiden knight, and all other books of that nature, of which he would spare none; and indeed he had none of the more refined sort, such as the Countess of Pembrook's Arcadia, Bentevolio and Vrania, the Illustrious Bassa, Grand Cyrus, Astreo, Palexander, Eremena, the Banished Virgin, Coralbo, Ariana, Clelia, Cassandra, Cleopatra, Pharamond, Iphigenis, Grand Scipio, and some others. These I conceive either were not written in his time, or too dear for him to purchase. Some books of poetry he had likewise amongst them, but all Thomasio's spight being against knight-errantry, he let the books of poetry escape the fire, yet judged them not good for any thing, unless to be put under mutton pasties or apple pies."

The inconsistency of the attacks and subsequent discomfitures of the hero; the extravagance of his passion for Joan Grumball; saturnine manners; for "Sir Billy used every evening to walk in the garden, with

his hands indented one with another, as melancholy as a gyb'd cat,* his thoughts of chevalry being made so habitual to him as it was now become part of his nature," are evidently borrowed from the knight of La Mancha. In the adventure of the Quinten, that machine is fully described, and as a Shaksperian article † is worth transcribing.

"Sir Billy and his squire made the gentlemen to laugh heartily, who now consulted together upon what attempt to put this new-made knight: at last they agreed to set up a Quinten, which is a cross-bar turning upon a pole, having a broad board at the one end, and a bag full of sand hanging at the other. Now he that ran at it with his launce, if he hit not the board was laughed to scorn, and if he hit it full and rid not the faster, would have such a blow with the sand bagg on his back, as would sometimes beat them off their horses." [Exception is taken to the attack by the hero as not being within the pale of errantry, but the squire is permitted to try his fortune.] "The gentleman which encountred Sir Billy was the first that ran at the Quinten, who performed the same with great agility, riding with such swift speed as if his horse scorned to

* This obsolete term created a discussion among the commentators on Shakspeare, but without any satisfactory result; and the following random conjecture may be also wide of the true explanation. The word gyb or jib is generally used by jockies or drivers when a horse will not take collar in the brake; up-hill, jaded; or for any other reason. To associate this idea with the domestic manners of a cat must be to consider wantonness forming a wrapper round the animal's neck, whereby it becomes distressed, and after ineffectual trial for relief, being overwearied, looks sedentary and melancholy. An invention of similar kind is described in the humoursome performance of Geoffrey Gambado, who designates it a puzzle for a dog, and, I am informed, often used to break a young pointer to the scent. Reed's Shak. V. ii. p. 200.

† Ib. V. viii. p. 29, 193.

touch

touch the ground, whereby he came off with great applause. The next that ran was a servant of the house, steward to the gentleman, who hitting the board too full e'er he could pass away, had such a blow with the sand-bag as almost felled him off his horse. Next Ricardo was perswaded to take his turn" [who is exposed to laughter by his horse running away.] Sir Billy was exceeding wroth at this disgrace of his squire, threatning revenge on all those who rejoyced at his misfortune; but the gentlemen pacified him all they could, telling him it was only the fortune of war, and though knights-errant were of themselves invincible, yet their squires were not always so. That therefore it would be convenient for him to try the adventure himself to recover the disgrace of his squire; for though succouring distressed ladies and killing of gyants were the main properties belonging to knights errant, yet that they accustomed themselves also to justs and turnaments, which were near of kin unto the Quinten. That he need not doubt but by the might of his invincible arms and the assistance of the lady of his affections, but he should be victorious in whatsoever he went about. These and the like words so encouraged Sir Billy, that he swore by the honour of his knighthood, he would encounter with the Quinten, although it were the devil himself.

"The gentlemen having now what they desired, soothed him up, until he was mounted on his Bellerophon, for he would ride no other, professing that Bucephalus, the horse of King Alexander, was not comparable unto him; so taking his launce in his hand, he rid with all his might at the Quinten, and hitting the board a full blow, brought the sand-bag about with

with such force, as made him measure his length on the ground. This disgrace of the master caused a louder laughter than that of the servant, but in Sir Billy it wrought such shame and confusion, as had almost banisht in him all further thoughts of knight-errantry; wherefore the gentlemen, to keep up the humour, told him, that this was done by the envy of the wicked necromancer Soto, who was an utter enemy to all knights-errant."

The following description of a wedding is amusing. "In most parts of Essex it is a common custom when poor people marry, to make a kind of *a dog-hanging*, or money-gathering, which they call a wedding-dinner, to which they invite Tag and Rag, all that will come; where, after dinner, upon summons of the fidler, who setteth forth his voice like a town cryer, a table being set forth, and the bride set simpering at the upper end of it; the bridegroom standing by with a white sheet overthwart his shoulders, as if he did penance for the folly he had committed that day; whilst the people invited to it, like the soldiers of a country train-band, march up to the bride, present (their mony) and wheel about. After this offering is over, then is a pair of gloves laid on the table, most monstrously bedaubed about with ribben, which by way of auction is set to sale at who gives most, and he whose hap is for to have them, shall withal have a kiss of the bride, which many times is not much worth, because her breath is not so sweet-scented as her gloves."

Conduit street. J. H.

ART.

ART. II. *The Protestant religion is a sure foundation and principle of a true Christian and a good subject, a great friend to humane society, and a grand promoter of all virtues both Christian and moral. London: Printed Anno Domini* 1669. 4*to.*

ART. III. *The Protestant religion is a sure foundation and principle of a true Christian, and a good subject, a great friend to humane society, and a grand promoter of all virtues both Christian and moral. The Second Edition, by Charles Earl of Derby, Lord of Mann and the Isles. London: Printed for William Cademan at the Pope's Head, in the Lower Walk of the New Exchange,* 1671. 4*to.*

The above title-pages are here given as Mr. PARK, in his enlarged edition of Walpole's Royal and Noble Authors,* speaks somewhat doubtfully with regard to the dates which they respectively bear. The uninteresting nature of the work in general, and the violent manner in which it is written, render unnecessary any additional extracts to those originally given by Lord Orford. J. H. M.

ART. IV. *A Treatise of Honor and honorable men wherein the nature, antiquity, nesesity, and effects of Armes and honor is fully demonstrated and exemplified in divers remuneration and signall armorial remembrances, of ancient heroes, of this*

* Vol. III. page 126.

English

English nation, wherein is contained many things of name and sirname with the reasons of the increase or decay of families, never before handled in the like method. By Silvanus Morgan, 1612. 4*to. pp.* 168.

This curious, and apparently genuine manuscript is entitled to some little attention, the heraldic abilities of Morgan having been generally very unduly estimated, and so many doubts having existed, as to his being the *actual* author of the work which passes under his name, entitled "The Sphere of Gentry." Bishop Nicolson and Wood have, indeed, without the least hesitation, ascribed it to Waterhouse; but a correspondent,* in the Gentleman's Magazine,† on the other hand, has contradicted this assertion, and endeavoured to rescue Morgan's reputation from the obloquy and neglect which have been thus thrown over it. The following extracts from the manuscript now under consideration, may probably be a means of deciding this question, and of proving whether his antiquarian researches were not sufficiently adequate to the task.

"*List of Chapters.*

"Chap. 1. Of Armes and the antiquity thereof.
2. Of Armes and the necessity thereof.
3. Of Honor and the effects thereof.
4. Of Honor and the defects thereof.
5. Reasons conjectural why men attribute so much to the Berings of Armes as to think themselves thereby the more virtuous.

* The Editor of this work. † Vol. LXVI. page 367.

6. Whether

6. Whether one action may make a man honorable.
7. Of the dignity of words and mottoes in armes and ensignes.
8. Of the decay of familyes.
9. Of the office of a herehaulte.
10. Of augmentations in general.
11. Dedicating the ensuing parte of augmentations to thos that have so acquired them.

Chap. the last, a discourse of names and the etimolls. thereof."

"*Epistell Dedicatory.*

"You you I call who are truly generous, neither branded with apostaci, or impiety, neither with sedition or ambition, you who are the patron of honor, and lover of your country, therfore S. M. dedicateth these his indeavors to the Right Honorable and most Christian Lord, a man noble in his trials, Robert Devereux Earle of Essex and Ewe, Vicount Heriforde and Chartley, grete Chamberlaine, &c.

"Humbly craving your Honor's patronage and pardon for your unworthy servant, and his slender indeavors, who having raised up a bird of honor out of the ashes of antiquity to shew his thankfulness hath preserved these few remains in this urne, superscribed with your name and honor so plaine to reade, that noe antiquari shall stumble at the hardness of the character or difficulti in the stile, but the running reader shall perceave in every letter of your name honor. And whersoever this shall be receaved, this also shall be wrighten of you—Captaine general of all the forces raised by the Parliament for defence of the King and true

true Protestant religion; this is that good work, the anointing of the head, and washing of the feat of our Saviour, and shall remaine while the yeare of our health 1643 shall be had in remembrance, and may the wishes of your devoted servant rest on you.

Vivite, vincite, valete,

SYLVANUS MORGAN."

The following extracts are taken from the eighth chapter, upon the "Decay of Familyes."

"For the decaye of familyes we will concider it, in ramo, or in radice; for the first ther is noe decaye in the comon stocke, for we are relatively branches of one tree, and so ther is nether decaye ether in the root or generall branches, but if we concider these branches as plants then they become seuerall stocks.

"The evangelist Saint Mathew begins at the roote of the family and reckons upward, till Christ; but Luke begins at the branch, the seed of the woman that should breake the serpent's heade, and like two expert geniologists draw to the same roote by several branches; and so indeed if we concider the drawing of the line of families from heires generall there is seldome an absolute decay, but nevertheless so long as the heires male continu ther is a continuation of the family, if not in action, yet in power; but for as much as the heire male carryes the name, when hee or they dissease, it then becomes extinct, which was the reason of the consideration of Edmond Deyncourt, concidering that both his name and armes would not be had in remembrance in the person of Isabell his daughter, did therfore request of his Sovereign to dispose and give all his manours, land, &c. which he held of the King in Capite

Capite to whom he pleased. And in this case it sometimes hapens as with many ancient manours which were holden by barony, which upon ocations by revertion or forfeit have come to the crowne, and many familyes have beene in the branches like the tree that cumbred the ground, of whom was expected fruite but found none. Againe it sometimes happens that some familyes decay by neglect, and lose themselves for want of care to preserve ther rights and privilidges, and do many times take up armes on trust, which becomes much prejudice to them. But more espetialy ther followes a speedy decay of many worthy familyes by the devision of the inheritance among many younger brothers, when indeed the maine inheritance ought to be presearved intier, and in the boddy, the same; however by leases and annuities they also may be suplyed, which will become but as the loping off of some branches, and is quickly recoverable. Who list to see a president may look into Mr. Burton's discription of Leichestershire. Therfore as wee formerly observed that to maintaine the authority of ancestors wee must support the reputation by vertue, for if the succession of that faile, quickly also followes the rootes decay, and as hath been saide, that many a steute oke hath been decayed by the flattring tree that twined about it; and so indeed was that Prince ridd of his two flatterers that made the one drive the other out of his kingdom by a whippe: unprofitable branches may sprout for a time, but they at last become but combustible matur. Againe who knowes not the Britaines were made vassales to the Romans; they extirpated by the Saxons—Saxons in servitude by Daines—both suppressed by the Normans." J. H. M.

ART.

ART. V. *A Discourse of Military Discipline, devided into three Boockes, declaringe the partes and sufficiencie ordained in a private Souldier, and in each Officer; serving in the Infantery, till the election and office of the Captaine Generall; and the last Booke treatinge of fire-wourckes of rare executiones by sea and lande, as also of fortifasions. Composed by Captaine Gerat Barry Irish. At Bruxells by the Widow of Ihon Mommart. 1634. Small Folio. Pages 211, exclusive of dedication, &c.* [There is also an engraven title-page prefixed to the work, containing the arms of the Barry family, with supporters, &c. placed upon a pedestal, on each side of which is a warrior completely armed with the word *avance* upon his sword.]

Of Captain Gerat Barry I have not been able to meet with any other account than what the dedication to the present work affords, viz. that he was a descendant of the illustrious family of Barry, and allied to the nobleman of that name, to whom the book is inscribed, though the precise degree of affinity that existed between them is not stated. In "the priviledge" for printing the volume he is styled "our wel beloved Captaine Gerat Barry, Irishman, our pensioner at the Zass of Gante."

It may I think be safely urged as a proof of the rarity of the book in question, that amongst the numerous works treating upon military subjects, which Grose had recourse to in the compilation of his elaborate History of the English Army, he has made no mention whatsoever of this code of military discipline, and which would certainly have afforded him much

valuable

valuable information had it been thrown in his way. The orthography is extremely singular, and has been scrupulously attended to in transcribing the following extracts.

"*To the Right Honorable David Barry, Earle of Barry-moar, Vicounte of Butevante, Baron of Ibaune, Lorde of Barrycourte and Castelliones.*

"RIGHTE HONORABLE,

"Havinge tried my fortune in foraigne nationes, thies thirty three yeares in this my presente profession of armes, in his Catholike Majestie's service, amongste the Spaniard, Italian, and Irish, meaninge the firste foure yeares in the real army of the Ocean Sea, and the other 29 yeares in the warres and brave exploites of the Lowe Countries, and Germany; as a souldier, pincioner, aventajado, alferis, ajudate, and captaine: Nowe beinge moved by certaine friendes, as alsoe by the greate affection i allwayes had to this my presente profession of armes; havinge intered soe far into the blouddy boundes of Mars. Durinye whiche time i have imployed myselfe in gatheringe, and learninge oute of many brave auctors, as alsoe whate i have seene myselfe and otheres practised in warr, in many brave exploytes and rare incounters; all whiche i toughte fitt to sett downe in writhinge to inlighten my beloved countrimen. Suche as are nott skillful in warres, and are desirouse to inter into the noble profession of armes: soe that therby they may gathir some instructiones, and with greater auctority and estimation accomplishe theyre obligationes, (wherefore I make boulde to dedicate the same unto youre honour) whiche I woulde it were handled by a more perfecte souldier

then myselfe; soe that it may by the more agreable to your incorrupted vertues, and noble inclination and love, wherunto i am bounde, as a true and natural servante of youre honour's, and specially *for beinge descended from youre house*, as alsoe for the general utility of youre honour, and those of my nation, which are inclined to this honorable exercise; I have taken the paines to write this volume entituled 'Military Discipline,' in which is contayned the observationes and obligationes of eache one servinge in the infantery; beginnenge with a private souldier to a captaine general, &c. &c."

"The Contentes of this Wourcke set downe in breefe."

"In the firste booke are contained the military instructiones necessary to be observed in the noble profession of armes amongste the infantery, from a private souldior, till the election and office of a campe master of a regimente of infantery.

"The seconde booke treatinge of the election of a campe master generall, whiche nexte to the captaine generall is the cheefe conductor of an army; after followes the election of the captaine generall of the artillery, and finishenge with the office of a captaine generall of an army.

"The thirde booke treatinge of fire wourckes of rare executiones by sea and lande, and of the confines of a kingdom, and the goode lawes to be observed in the same, and howe it is to be fortified by arte or by nature, or by bothe, to withstande the enemyes attemptes, and the necessary courses conveniente to be taken."

The following are extracts selected from the first chapter.

"Declaringe

" Declaringe the partes and sufficiency required in a privat souldior.

"He which intereth into the noble profession of armes firste and principally oughte to be a goode Christian, fearfull of God, and devoute, that therby his proceedinges may the better prevaile, and finishe with a happy ende. Secondly to buylde his valerouse determinationes with a constante and uncorrupted zeale in servinge his Prince with great love and punctuality. Alsoe to by obediente to his officeres from the loweste to the higheste in degree. If otherwise he by inclined, he erreth much, yea and hardley all the goode partes in him can prosper. Litle or no apeerance can by of his furtherance or goode success, hardly any body can truste in him, or hope of any goode proceedinges of his, hee is to by litle esteemed in referinge to his chargde any office or comaunde: no man of qualitie and goode partes can truste in him, or keepe him company.

" Hee which intered into this noble profession of armes oughte to shun eschewe and forsake all basenes imagined and thougt of manes mynde. And he oughte diligently to applee himself to learne the arte of warr, from whence proceedeth all nobilitye, and wherby many men of lowe degrees and base linadge have attayned into high degrees dignitie and fame, as Caius Marius, descended of poore and vile parentes in a viladge of the Arpines, came to by a Romaine Emperour; and trough his vertue Valincian a povre man is son of Cibaly in Hongari came into the licke dignitie, and alsoe Maximino bourne in a poure castel in Thracia, Nicolas Pichino, a boucheres son, by his vertue and valor came to by captain generall of Philipp Vi-

conte Ducke of Milan is army and of all the potentates of Italie.

"Let him by carefull to chuse to his comarades and fellowes oulde souldiers if possible, and men well acquainted, and of good condition, and to by verie carefull that they bee no factioners nor mutineres, whose company are more dangerouse then the divell, he is to by quiet and frindly, and rather seveare then licentiouse in spiches, for such like persones moste comonly doe loose there estimation togither with theyr owne quietnes, and are wonte to have many unhappie crosses in this worlde, and to bee little reputed, and hardly can prosper as wee dayly see.

"In his diet let him not by to couriouse nor inclined to delicate meates, rather to distribute well his meanes, and contente himself with such provitiones as the campe or places shall affourde, for those that are giuen to there belly, and to the unsatiable vice of drunknes are apte for nothing, and most comonlie are subject to many disgraces wherof theyr are many examples.

"He is to be carefull and vigilante in keepinge his culores or watch with greate punctualitie, and beeinge imployed in centery or rounde let him by verie warie in acomplishinge his obligaciones, and specially not to fall asleepe, for beeing soe founde it lieth in the disgression of the officer to use him acording his desert, as did Phirates in Corinto going in the rounde of that cittie, and findinge a souldier asleepe killed him, when otherwise the least affronte he coulde have was to be in publicke punished, and that for example to the rest, that are not wourdie to carie armes for ther carelesh mindes and litle honor. Let him look well not to refuse

fuse his officieres beinge comaunded in ocationes of his Majestie's service and be no meanes let him not by absente from his garde beinge on the watche withoute licence of his officer, though hee thinketh the place to bee peasable, and of no suspicion. If he thincketh to goe forwarde, or to bee prefered in this arte he profesheth, he is to acomplish with greate care and punctualitie his obligationes, that by his care and diligence he may dayly hope of better prefermente. Let him consider that our predecessores were not captaines nor master-de-campes, nor that they were bourne with thies offices, but rather with goode partes, diligence and good service, optained the same honorablie.

"Let him not marry if he hopeth to acomplish well his obligationes, or to bee prefered, for in ocationes of march if shee goe alonge with him hardlie can he well accomplish with his obligationes, if his meanes be litle and beinge chardged with many children, consider whate, and how many crosses shall happen, and he muste of force neglecte in accomplishinge the obligationes of an honorable souldior in the righte performance of the Kinge's service, or forgoe his wife and children, for he hath inough in accomplishinge well with the one, and give over the other.

"In all places in townes, citties or villadges where he is lodged, let him by kinde and amiable with his hoste, and let him demaunde for no delicate meates nor regalose, as som are inclined unto, but rather conforme himselfe with his hoste. For all thinges don with amitie in thies ocationes is far better, and more laudable then rigor and disorderes, wherof oftentimes resulteth greate scandeles disgraces and revoltes. If it shoulde chance as somtimes happens that his patron

or hoste shoulde be a man of unreasonable conditiones, let the souldier then repayre to his officer that he might by changed into another place, or els see his cause remedied better.

"Let him allwayes aplie himself to warlike exercises with affection, because that vertue exeleth fortune, and it avayleth him, much to read histories and to be experte in aritmeticke, for it doth both revive and perfectionate mane's witt. Therebe shall he understande the cariadge, prudence, and valor of brave men, and base inclination of bad persones, the alteration or decayinge of kingdomes and comonwealthes, the brave and prudente conduction and stratagemes of battelles, both won and lost, the vertue and valor of the renoomed, the shame and infamie of the vile, the maner and use of anciente and moderne warres with the stratagemes used both for the one and the other.

"If he happen to be at the siedge or takinge of any strong place or fortresse, he is diligentlie to vew the scituation, the orderes and industrie used for the defence therof, and the stratagemes used for the wininge of the same; consideringe thiese aforesaide and many more used in warres, and that which toucheth everie officer in particular, even from a corporal to a captaine generall, to the ende he may be perfecte in the arte he professeth, that by his vertue he may be advanced into greater dingnitie, sith that this arte he profesheth is the moother and true fundation of nobilitie. Therfore reason it is that it be perfectly understoode of the professores and followers thereof, seinge that the practice of mecanicall artes do folowe the same order and course to come to the cunninge of theyre crafte. And that besides, that no man can reduce into perfection those things

things wherof he is ingnorante, and knoweth not the arte, without much practice, and specially in this so noble and couriouse arte, who for the executiones therof, with prudence and auctoritie is required both longe and diligente practice and theorike. It importeth him muche to be a goode swimer which is one of the foure qualities required in a souldier, to be rebuste or stronge of boddy, nemble and skillfull in armes, and obediente, thies-are the foure qualities a foresaide required in a souldier. Thus youe see who many goode and honorable partes are wished to be in a perfect souldier, not learned be heersay nor gained withe ease and vaine glorie, but rather in aplienge himself well with affection, care, diligence, valor, and practice, and specially perfected with learninge and long exercice in warr."

J. H. M.

ART. VI. *Poems upon several occasions. By S[amuel] P[ordage] Gent. London: Printed by W. G. for Henry Marsh, at the Princes Arms in Chancery-lane, and Peter Dring at the Sun in the Poultrey neer the Counter.* 1660. 8*vo.* 28 *leaves.*

Dr. John Pordage, Rector of Bradfield, Berkshire, the author's father, was tried for insufficiency before the committee for plundered ministers appointed during the inter-regnum, and the cause dismissed in his favour March 27, 1651. About three years afterwards the same charges were revived with additional contemptible matter, founded upon visions and witchcraft, and unfitting the cognizance of any court of

judicature. After several adjourned meetings and long examinations, puerile and inconsistent, he was finally ejected Dec. 8, 1654, as "ignorant and very insufficient for the work of the ministry." The report of the proceedings, as drawn up by himself, is inserted among the State Trials,* and proves the common expression applicable, "He was no conjuror."

Notwithstanding the result of the prosecution, the family appears to have continued to reside at Bradfield. Samuel Pordage, our author, subscribes the preface to his translation of the Troas of Seneca, (published 1660) from "Bradfieldæ, Cal. Novembris." He also wrote Stanzas on the Coronation of Charles II. a tragedy called Hero and Mariamne; a tragi-comedy named the Siege of Babylon; and the romance of Eliana. In 1679, after the death of the author, John Reinolds, he published the sixth edition, with cuts, of "God's revenge against murder," and first added the "Revenge against Adultery;" at which period he had been entered a member of the Society of Lincoln's Inn. He appears to have been formerly head steward of the lands to Philip (the second of that name) Earl of Pembroke,† who succeeded to the title 1652. His claim to notice as a poet is founded on a pile of rubbish, and his name would probably have been buried with the multitude and forgotten, but for the niche obtained in the Biographia Dramatica, and his contumelious attack upon Dryden by the poems of "Azariah and Hushai," and the "Medal Reversed."‡ He is mentioned by Langbaine, in 1691, as lately if not then living.

This

* Vol. II. p. 217. † See Wood's Ath. Ox. V. I. Col. 395.

‡ See an account of these poems by Mr. Scott, in his late edition of the works

This tasteless collection has an elegy on Charles I. and panegyrics on Charles II. and General Monk; the remainder are chiefly amatory, burthened with overstrained conceits, and language forced and inharmonious. The following specimens will suffice as the best, and for the remainder let the stream of oblivion glide on undisturbed.

"*To Sylvia weeping.*

"Fair Sylvia, you possess more treasures than
The rubie east; those weeping eyes more gems
Than the rich store-house of the ocean,
For you at pleasure can those chrystal streams
Which trickle from the fountaines of your eyes
Convert int' orient pearls; but richer prize.

What taking charmes lye in your sweeter face,
When freed from cloudy-weeping griefs you smile
With a clear brow! If tears with such a grace
Become; if so much lustre has the foile
To Beauty; what excess of glory then
Will bud from those sweet lights, when fair agen?

Now the (like silver'd Cynthia's beauty, when
The interposing earth hides her bright face)
Dost suffer an ecclipse; thy tears restrain
Thy beautie's radiant beams; tears fill the place
Of bounteous light; yet is that shadow fair;
Others with which (at best) may not compare.

Phœbus now hides behind a watery cloud
His brighter head; by which we better may
Gaze on his light: thy suns (fair Sylvia) shroud
Themselves behind a cloud of tears to day,

works of Dryden, V. IX. p. 372, who seems to have misconceived rather an ambiguous expression of Baker, in considering the "Revenge against Murder" as published after the death of Pordage, instead of Reinolds.

Out

Out of like kindness; and suppress their bright
And splendid beams, to favour my weak sight.

Enough, fair Sylvia! clear those Cynthian lights,
From that ecclipse of sorrow; wipe away
That hanging cloud of tears; which still excites
Your stillborn grief such pearly price to pay:
Were you enflam'd with scorching love, as I,
Its ardor soon those dewy pearls would dry.

After Aurora with her silver showers
Has wash'd her grandame Tellus' chapped face,
A pleasant zephyrus the dark heaven scours,
And Sol steps out with a far greater grace:
After a storm fair weather doth succeed;
Let sable grief your whiter joys then breed.

I long to see those fairer suns to shine,
Freed from the dewy moisture of a tear,
Now they would seem (after this) more divine,
As Phœbus after an eclipse more clear:
Let day the night succeed, and cease to mourn,
Banish grief's night, whilst joy's day takes its turn."

"*Absence.*

"Such is the melancholy earth, when light
Flies thence, and leaves its room to sable night;
When darkness, cold and shadows dwell upon
Her surface; some pale glimmerings of the moon
Is all she can expect; a mourner then
She is till Phœbus brings his day again:
Such is the matchless, mateless turtle dove,
Sighing its murmurs for its absent love:
Such is the body when the soul is fled,
Such Pyramus supposing Thisbe dead:
Such the male palm the female broken down;
As I am now, my fairest Sylvia's gone,

My

My wither'd head declines apace, my green
And growing youth to sprout no more is seen.
My blood's grown cold, and frozen; every limb
As if it wanted heat, and life doth seem.
My hoarse complaints the very rocks do move,
Who eccho the last accents of my love;
A silent night inhabits my sad breast,
And now no chearful thought will be my guest.
Till her return, whose eyes will cause a day,
Thus must I in my own unquiet stay;
Wishing for the bright morning, which must rise
From th' luminaries of fair Sylvia's eyes."

Conduit street. J. H.

ART. VII. *A Preservative agaynste Deth. Londini. An. M. D. XLV.* Colophon. *Imprinted at London, in Fletestrete, by Thomas Berthelet, printer to the Kynges Highnes, the seconde of July, the yere of our Lorde MDXLV. Cum priuilegio ad imprimendum solum. Small 8vo. Sig E ij.**

At a period when the layman grew positive and loud against pride and bigotry, and the monk was strenuous in continuing to uphold the dark veil of mystery, this plain ethical discourse was published unconnected with the polemics of the time. The universal learning of

* The loan of a volume, containing this and the following article, has been obligingly made by a literary gentleman, who notices the first as omitted by Herbert. It is mentioned in Berkenhout's Biog. Lit. and appears the only edition. The title is in the author's usual compartment, having the date 1534 in the sell; at the back, the arms probably of Sir Edward North, (motto, Face avt Tace.) Also repeated on the page after the colophon, where a subsequent leaf contains the printer's sign of Lucretia Romana.

the

the author, Sir Thomas Elyot, commanded every subject, while his unaffected language was held in as universal esteem. Interspersed with short passages from scripture, and the works of the fathers, he framed this brief essay for general perusal, and considered the doctrine would receive additional weight in the opinion of the multitude, being written while he served sheriff; an office he held for the county of Cambridge. Prefixed is a dedicatory preface, commencing

"*Thomas Elyot, Knyght, to his Worshypfull frende, Syr Edwarde North, Knight Chancellour of the court of the augmentacions of the reuenues of the Kinges croune, desireth well to doo.*

"The lyttell boke whyche I sent to you at the begynnynge of Lent last passed, a smal requitall of your gentyll benefites, I haue caused nowe to be printed; as well for a testimonie of the herty loue, whiche I doo beare toward you, and that being printed it maie the lengar endure with you and others, as also that my priuate gift maie be beneficiall to many men, which, without disdaine or enuy, will oftentymes reade it. I knowe well, some men will thinke, and saie also perchaunce, that I spende my witte vainely, for it is the office of priestes for to preache and it dothe not perteine to a knyght, much lesse to a sheriffe, to write, specially of suche holy mattiers. Also that in writyng to you, whiche are continually occupied about the kynges maiesties busynesse, I lose all my labour; considering that beside the tymes of meale and of slepe (whiche also be littell and scarse, as I well haue perceyued) there remaineth with you none opportunitie to reade any bokes of Englyshe or Latin.—Where for the more

more reuerẽce due to the order of priesthode, it is most congruent and fittyng, that preaching in commune assembles be reserued onely to that ministracion, yet where a knyght or other man, not being of a lite estimacion, hath lernyng ioyned with moderate discrecion, yf he being zelouse of vertue, and meued only by charitie, wolde fayne haue other men to remembre their state and condicion, and according to their dueties, to loue God, and to feare his terrible sentence, what law or raison should lette hym, with an humble spirite and vncorrupted intent, to set furth in writing or print, that whiche shalbe commodious to many men. And if he be a knight, or in other authoritie (for the rarenesse of learnynge founden in suche men) the warke shal be muche the better imbraced, and of the moo men desyred. Also for asmuche as I am a sheriffe, I think my selfe the more bounden to bee thus occupied. For sens it pertaineth to myn office, and also the lawes of this realme doo compell me to punishe transgressours; howe muche more is it my duetie, to doo the best that I can, by all studye and meanes to withdrawe men from transgressing the lawes and commaundementes of God, whiche beinge diligently and truely obserued, the occasions of transgressyng of temporall lawes should be clerely excluded.—Aswel for myn owne erudicion, as for the remembrãce of other men, I haue gathered togither out of holy scripture this litle treatise; whiche often tymes radde and kept in remembraunce shall be a preseruative against death euerlasting.—And as touchynge the readyng of this litle woorke, if ye do rede it in the masse while, for lacke of tyme more conuenient, I dare vndertake, God will bee therwith nothyng offended; but

but yé being therwith stered the more deuoutly to serue hym, he shall receyue it of you as a good praier, sens that meditacion and praier be but one thing in their nature."—

The following extract upon wrath, inserted towards the conclusion of the work, will serve as sufficient specimen of the author's manner and reasoning in his character as a theologist.

"What haue we to saie vnto wrathe, whiche is mixt with the bloudde in oure bodies, and lyeth therein priuyly wrapped lyke a sparke of wilde fier, hidde vnder ashes, vntyl some mattier be mynistred, that offendeth our myndes; than brasteth it out with a violet flame and setteth the house on a fier, burnyng the pillars of raison, and doune falleth the roufe of charitie, and is therewith consumed. Wrathe (saith Salamon) hath no mercy, nor the brastyng out furye. And who maie suffre the violence of the spirite, whiche is excedingly meued? But two meanes there be for to resist it. One by the often remembraunce of hir and hir contrarye byfore she inuadeth. He that somtyme beholdeth a persone, whyche is vehemently angry, how his face changeth, how his lyppes trembleth, his mouthe perchaunce fometh, and his voyce is altered, his wordes disordred, his wittes dispersed, his reason subuerted, a man in nature, a brute beast in figure, a diuell in coniecture; leat hym haue this fourme in remembrance, and consider his nature transformed. As sone as we bee prouoked to wrathe, leat vs immediately thinke, that they whiche beholde vs, will detest the same thing in vs, that we abhorred before in an other. If we be subiectes, or seruauntes, we should refraine angre for our obedience, remembring that

Saynte

Saynte Paule saieth, seruauntes, be obedient to your carnall maisters with feare and dreade, in simplicitie of your hartes as vnto Christ. If we be masters or rulers, leat vs consider, what our exaumple shall bee to them that bee vnder vs; if it shall be yll, we sustayne double bourdeyne, theyrs and our owne. Of such importaunce is wrathe, that where it is feruente, both reason and iustice be drowned. The wrathe of a man (saieth Sainct James) doethe not exercise the iustice of God. And therefore it hath ben thought of some wyse men, that it is not expedient to put in authoritee men, whiche of their nature are exceedyngly angry for euery occasion, leste they beynge stered with their naturall fiersenesse, and prouoked by their owne wilfull appetites, lyke to wylde beastes, in their rage dooe brynge thynges out of ordre, and punish the innocent with the offendour, and doe other thynges, wherof they to late doe repent theim; wherof the worlde is full in daicly experience. An other meane (which Seneke dooeth call the chiefe remedie) is the deferryng of wrath; that first the ferventnes maie be abated, and the darke myste, which anoyeth the mynde, may either fall, or not be so thicke. It is a good doctrine to vs, though we be Christen men, the lesson that Apollodorus the philosophier lefte to the Emperour Augustus. Whan any occasion happeneth (saieth he) whiche maie prouoke the to angre, before that thou dooest or saiest any thynge, remembre to reherce all the letters in the Greke alphabete. In remembring this lesson, and folowynge it, Augustus euer after refrained his angre, wherevnto before he was of his nature disposed. Why shuld we disdayn to dooe that whiche so great an Emperour didde? Vnto whom in greatnesse of rule neuer any other

other myght be compared? Or by cause we be Christen men, in the stede of the xxiiij letters of Greke, we maie reherse distinctly the Pater noster, either jn Latine or Englishe. Wherein we shall haue this aduauntage, that in the reciting these words, 'forgeue vs our trespasses, as we forgeue them that doo trespasse against vs,' we shal be muche more stirred to remitte our displeasure, or at the leste waie to forbeare to be than angry. Finally, the forbearing shall make the angre more moderate, the inclination to wrath maie be well tempred by the remembraunce of pacience howe beaultyfull she is, and how well beloued, not of man onely, but also of God."

Conduit-street. J. H.

ART. VIII. *A comfortable exhortacion agaynst the chaunces of death, made by Erasmus of Roter. Anno* 1553. Colophon. *Imprinted at London in Flete strete, in the house of Thomas Berthelet. Cum priuilegio ad imprimendum solum. Small* 8vo. 20 *leaves.*

The title is in a square figured architective compartment, and appears the same as was used for a sermon of the Bishop of Worcester in 1537, as described by Herbert, p. 429. At the back

"*Tho. Berthelet.*

"Into this worlde naked we entered;
And so we must agayne out of it fare;
Death by no man can be resisted;
There is no lyues thing it will spare;

Than

Than wherfore shulde we for it care?
It auaileth not, but passe on foorthe
The harde strokes (chance thei vnware)
And paciently take them in woorthe,
For thei that take death vnpaciently,
Seme to the worlde to set their mynde.
Blessed be thei that in our Lorde die,
For thei be sure the very life to fynde."

The above lines are the only prefixture to this address of Erasmus to a father on the death of his son, which form but slight grounds for conjecture that the printer and poet was also the translator. Subjoined is a short specimen.

" Go to nowe a littell while, and laie together the foul enormities, the painful labours, and the perils and dangers of this life (if it maie be called a life.) And on the other side reken and cast what commoditees and pleasures (of that other life) are all redie prepared for the godlie creatures that be plucked hence away: and than ye shall soone perceiue, that no man can do vnrightouslie than he, the whiche lamentablie bewaileth that high goodnes, vnto the whiche only we be both borne and ordeined, euen as thoughe it were a right great and greuous harme. Ye crie out, because ye be lefte comfortles alone without children, whan ye haue begotte a sonne to inhabite heuen; the holy remembrance of whom (as it were of a diuine thinge) ye maie reuerence, the whiche aboue in heue' beyng carefull for you, maie greatly further the prosperous succesſe of your busines here. For he is nother ignora't of mortal folkes busines, nor hath not forgone with the bodie the lowly reuerence and tender loue, whiche he was wonte to beare to you his father. No doubt he

liueth, beleue me he liueth, and perauenture is present with vs, and hereth, and perceiueth this our communicacion, and both laugheth at and damneth this our lamentacion. And if the grossenes of our bodies letted not, perchance we shulde here him blaming vs for our wepyng with these maner of wordes. What do ye? Will ye abridge your daies, and finishe your olde age with this vnprofitable, yea I maie well saie piuisshe lamentacion? Wherfore do you with so iniuste complaintes accuse and blame destenie, fortune and deathe? Haue you enuie at me, because I am deliuered from the iuels of that life, and am brought to this felicitee that I am in? But be it, that your fatherly goodnes and pure amitie dothe not enuie me; yet what other thing meaneth this sorowfull complaining? Thynke you this worthie to be lamented, that I am deducte and brought from thraldome to libertee, from peine and care to pleasure and felicitee, from darkenes vnto light, from perile and danger vnto sure saftie, from death vnto life, from sickenesses and disseases vnto immortalitee, from so many iuels to so high goodnes, from thynges caduke and transitorie to the euerlastyng, fro thynges erthly to celestiall, and, finally, from the corrupte and vnclene companie of all people to the felowship of angels."—

Conduit street. J. H.

ART. IX. [This is a translation of the Epicureus of Erasmus. It is not mentioned by Ames or Herbert. Note by Dr. Farmer. Title wanting. Colophon.] *Imprinted at London within the precinct of the late*

late dissolued house of the gray friers, by Richarde Grafton, Printer too the Princes Grace, the XXIX daie of Iuly, the yere of our Lorde MDXLV. 8vo. 47 leaves.*

Inscribed with an epistle that "the habovndaunt mercie and grace of our heauenly father Iesu Christ maye alwaies strengthen and defende oure noble & vertuous Prynce Edward too the maintenaunce of the liuely woord of God. Whereas manye histories of olde & auncient antiquitie, and also al godly & Christiã writers most playnely conseẽt together, and agree in this, that dignitie, riches, kinred, wordly pompe, and renoume, doo neither make men better, ne yet happiar, contrarie too the blynde & fonde iudgement of the most part of menne: but by the power and strength of the mynde, that is, learnyng, wysedome, and vertue, all menne are hyghly enriched, ornated, and most purely beutified, for these bee thinges bothe notable, eternall, and verye familiar betwene the heauenly father & vs. It is therefore euidente, most excellent Prince, that the fittest ornamẽtes for your Grace's tender agee bee, eruditiõ and vertue. Whereunto you are bothe so earnestly addicte and therin so wõderfully doo preuaile, that I nede not too exhorte & exstimulate your Grace vnto the study thereof. For that God him self hath wrought, and fourmed your mynde so apt and desirous too attayne and diligẽtly too seeke for al godly doctrine, that euẽ now you doo shewe in

* The page following the colophon, has the feathers and crown between two capitals E. P. with motto beneath on a ribband, *Ich dien*, the whole in a circle, centre of a white star, irradiated on a black square ground; and Grafton's improved rebus on the next leaf.

all youre saiynges and dooinges suche a wonderfull pleasaũtes much lyke vnto a certayne swete musike or harmonie, that any honest hart exceadinglye would reioyce in the sight therof. Verely, your Grace thinketh plainly all time lost, that is not bestowed vpon learnyng, which is a verie rare thyng in anye childe, and rarest of all in a Prince. Thus youre noblenes rather desireth vertue and learning, the most surest and excellent treasures, which farre surmounte all worldly ryches, then anye vanities or trifles. Nowe youre Grace prepareth for the holsome and pleasaunt foode of the mynde. Nowe you seke for that whiche you shal fynd most surest helper and faythfulst councellour in all your affaires. Now your magnificẽt mynde studied that, whiche all Englyshe menne with meke and humile heartes shuld desire God to endue your Grace with all. Now with diligent labour you searche for a thyng as one most myndeful of this saiyng, happy is that realme that hath a lerned Prince. Nowe you trauaile for that, whiche conquereth, and kepeth doune all greuous tourmentes & outragious affections of the mynde, too the furderaunce of good liuyng and maintenauñce of vertue, I meane holsome erudition and learnyng." [This address extends to nineteen pages, and concludes] "I thought it good too translate this dialoge, called the Epicure, for your Grace: whiche seemed too me too bee very familiar, & one of yᵉ. godliest dialoges yᵗ. any maⁿ hath writtẽ in yᵉ. Latin tong. Now therfore I most humili praie, yᵗ. this my rude & simple traⁿslation may bee acceptable vnto your Grace, trustyng also yᵗ. your most approued gentilnes wil take it in good part. There as I doo not folow yᵉ. Latyn, woord for woord, for I omytte yᵗ. of a certaine

set

set purpose. Your humile seruant, PHILYPPE GERRARD, groume of your Grace's chambre."

The translation is in dialogue, the interlocutors Hedonivs and Spvdevs. Another piece, by the same translator, is only known from the brief notice in Maunsell's catalogue.

Conduit street. J. H.

ART. X. *Letters of advice touching the choice of Knights and Burgesses for the Parliament; and directed to all those Counties, Cities and Boroughs of this Kingdome, to whom the choice of such Knights and Burgesses do appertaine: that for prevention of the publike ruine now threatened, they may be more carefull to make good elections now and hereafter, then they have been heretofore. Thereto are annexed certain reasons for new elections, with briefe answers to some objections; and short notes touching the manner of choosing Knights and Burgesses, according to the ancient and legall custome. London: Printed in the yeere MDCXLV. 4to. pp. 22.*

This is a very scarce tract from the pen of that old, honest, and voluminous satirist, but certainly unequal writer, George Wither. It contains much of the flowing lip-wisdom universally displayed by the vox populi, upon a dissolution of parliament, when the vote of the individual should be ceded with the caution of transferring a birth-right. To these letters are given "the superscription, to the honourable cities and counties of London, Westminster, Surry, and

Southampton, (to whom I am especially obliged) and to all other the honourable and worshipfull counties and corporations throughout the kingdome of England, and dominion of Wales, to whom the choice, &c." and, after taking a brief view of mischiefs arising from the choice of persons, who proved apostates and traitors, he proceeds to sketch an outline of some candidates which it could not be difficult to parallel at the present period.

"The only means to be delivered from such mischiefs, is, by humbly supplicating the divine mercy; by truly repenting our sins; and by taking more heed hereafter (then we have done heretofore) that we be not traitors to our selves, in foolishly giving up the disposure of our estates, lives, liberties and consciences to them who will sell us for old shoes, and serve us, onely to serve their owne turnes, to our destruction. Therefore, I beseech you to be warie, whom you shall now, or hereafter, elect; and make us not irrecoverably unhappy, by listening to the insinuations of unworthy persons who will importune you by themselves, or others, to put our bodies and soules into their hands; complying with all shewes of curtesie and humility, till their purposes are obtained; and never afterward regard your persons, your cause, your miseries, or your petitions: but, over-look you with such pride and despight, as if they had neither received their power from you, nor for your welfare; but meerly to exalt their own vanitie; or, as if every one of them had in his single capacitie, conferred on him by his election, such a measure of all virtues and sciences; and received such an extraction out of the body represented, that none of his electors had left in himself, either wisdome,

wisdome, honestie, or pietie, in comparison of his; though but the day before his election, all the good you heard or knew of him, amounted perhaps to no more, but that he was a good huntsman, a good faulkner, a good gamester, or a good-fellow, who, having a good estate in his countrey, where he was chosen, a good opinion of himselfe, and a good mind to be a lawmaker, was elected by his neighbours, who had rather adventure the undoing of themselves, their posteritie, and the whole kingdome, then hazzard his frowne, or the lordes and ladies displeasure who sollicited for him. Which follie that you may now shun, both for the remedie of present evils, and for the better establishing our just priviledges, with the common safetie; let your care be to avoid the choice of such as these.

1. *Men over-lavish in speaking*, or in taking extraordinarie pleasure to hear themselves talk; for, a man full of words is neither good to give, or keep counsell.

2. *Notorious gamesters*; for, though I have known some of them wittie, I never found a prudent or just man among them. For, how can he be just whose daylie practice is to cheat others of their estates? Or, how can they have prudence becoming disposers of the publike treasure, who are so foolish, as needlessely to expose their certaine estates to the uncertain hazzards of chance?

3. *Men extremely addicted to hunting or hawking:* for, most of these, so they preserve and increase their game and inlarge priviledges for their owne pleasure, much care not though it were to the depopulation and impoverishing of whole countries, and to the multiplying of those wild beasts, which are one of the curses threatned for sinne.

4. *The houshold servants*, or, *such as are the obliged dependents on peers of the realme* except they be of known and approved integritie. For, though some lords have honourably persisted faithfull to the re-publike, both now and in all times of triall; yet, the greatest part prefer their will and pleasure before the just liberties and priviledges of the Commons; yea, somtimes before the safety of the whole kingdome and the purity of God's worship: and such noblemen wil upon all advantages, expect from their creatures, the promotion of their own designes and interests, how repugnant soever to the generall good.

5. *Courtiers depending merely on the King's or Queen's favour*; for, the inlargement and continuance of their fortunes depend on the prerogative; and, the more that may be improved to the depression of the subject, the richer and the greater these grow."

These admonitory inhibitions are continued against ambitious, covetous, wanton, proud, vicious, and irreligious characters; and succeeded by pourtraying the proper nomination, "to wit, men whom you know, or believe (by their testimony, whose fidelitie you suspect not) to bee of upright conversations, unreprovable, (as far as humane frailtie will permit) prudent, stout, impartiall, sober, well-experienced, lovers of their countrey, grave, meek, humble, religious, and rather eminent for their virtues and abilities, then for their wealth, birth, or titles: and yet not so poore or meane as to make their persons liable to contempt, or in danger to bee exposed to a temptation through extreame necessities." For preventing or abolishing the evil customs and disorders of elections are three propositions, wherein the determination by lot, with refe-

rence

rence to the scriptures, is discussed. At the end is a long postscript touching the duty after choice, in which the elector upon discovering the knight or burgess to be unfaithful of the trust reposed in him in various instances, as "complying or plotting with malignants as in the conspiracies and apostacies of Waller, Hotham, and such like;" information should be immediately exhibited in order to proceed to re-election according to need. Thirty lines of poetry form a conclusion; the last six as follows:

"But, when my houre is come, I will be bold
To speak, what I am prompted to unfold.
For, therefore was I borne; yea, therefore, yet
I live, to tell men that which they forget.
And, though but few regard what now I say,
Some do, and most men will, another day.

Your true-speaking, and faithfull servant,
and Remembrancer,

Geo. Wither.

Printed by R. A. 1644."

Two sheets of this pamphlet appear to have been distributed according to the last date, and in the following year another sheet was added containing the above title, and three leaves appended at the end with "reasons for new elections, and some objections answered;" and "of the manner of choosing knights and burgesses."

Conduit street. J. H.

Art.

ART. XI. *Camden's Gifts of Arms. Extracted from Morgan's Sphere of Gentry.*

[CONTINUED FROM P. 149.]

Bucks. 240. *Dr. Alexander Shepheard* of Buckingham, Feb. 1615. G. 3 pole-axes in fess O. chief Erm.

London. 241. *James Breesly* son of Rd. of Marland, Co. Lanc. son of James, Mar. 19, 1615. A. cross potent G. a lis in dexter point G.

Kent. 242. *Charles Tripp* of the Temple. G. chevron O. int. 3 horse heads erased O. bridled S.

London. 243. *William Angel.* Confirm. O. 4 fusils in fess B. over all, a bendlet G. Crest. On a mount V. a swan A. legs & bill G. collared with a crown O.

244. *Pierson,* April 1616. Per fess battelée B. & G. 3 suns O.

245. *Kitchinman.* April 1616. A. on pile S. 3 lozenges A. int. 2 crosslets fitchy G.

246. *Dobbins.* Confirm. May 1616. G. 5 mullets with 6 points O. 2, 1, 2, intr. 3 flanches checky A. & G.

Ebor. 247. *Christopher Shute* of Giggleswick in Craven. Confirm. April 1616. Per chevr. S. & O. 2 eagles in chief O. crescent A.

Devon. 248. *Robert Wakeman* de Beer-Ferrers, D.D. May 1616. A. on plain cross S. a crown B. within the sun O.

Kent. 249. *Thomas Paramour* of Canterbury, sometime Mayor there, May 1616. B. a fess counter-battelée O. intr. 3 etoils O.

Devon.

Devon. 250. *Withie* of Wotton; Per pale Erm & O. a lion saliant G. out of a crown O. a Calvary crescent, 2 wings A. 1612.

251. *Haward.* Confirm. 1616. A. 2 bends G. a border G.

Kent. 252. *Matthew Mennes** of the Temple, son of Andrew, son of Matthew Mennes of Kent, July 1616. G. chevron Vaire O. & B. intr. 3 leopards' faces O.

London. 253. *John Hull,* anciently of Northampt. July 1616. S. a chevron Erm. entr. 3 talbots' heads erased A.

Southampt. 254. *Bathurst* of the Isle of Wight. Confirm. 1616. July. S. 2 bars Erm. 3 crosses formy in chief O.

London. 255. *Nicholas Leatt* of London, son of Nichs. Leatt of Horstey in Co. Derb. Dec. 13, 1616. A. on fess G. a lion pass O. intr. 3 fireballs proper.

Midd. 256. *John Millet* of Hayes Court, son of Richd. son of John Millet, Dec. 1616. A fess G. entr. 3 dragons' heads erased V.

Lincoln. 257. *Oldfield* of Spalding, Nov. 1616. O. on pile V. 3 garbs O.

258. *Bedwell.* Per saltier lozengy, O & G. in the first; in the second, Erm.

259. *Hales.* Confirm. Feb. 1616. S. on fess O. a cinquefoil G. betw. 2 chevrons A. a border Erm.

Warwick. 260. *Thomas Wagstaff* of Warwick, descended from the ancient family of Wagstaff, Co. Chest. Confirm. 1616. A. 2 bends

* Father of Sir John Mennis the poet.

engrailed

engrailed S. that in base humet in the dexter end, an escallop in the sinister point S.

Suffolk. 261. *Thomas Bolton* of Woodbridge, descended of Bolton, Co. Lanc. 26 Aug. 1615. S. a falcon A. Bells O. quartering G. 3 wolves' heads erased O. a trefoil between.

262. *Miles Smith*, Bishop of Gloucester O. a chevron intr. 2 chevronels S. betw. 3 roses G. leaves & stalks V.

London. 263. *James De Best* of London & de Flanders, July 9, 1617. A. on fess B. 3 lis O. entr. 3 dragon's heads erased G.

Leicester. 264. *Hartop*, Confirm. S. chevr. intr. 3 otters pass. A.

Warwick. 265. *Murden*, of Morden Marel, Confirm. 1618. Erm. on chief S. a Talbot pass. A.

266. *Sir William Russell*, Treasurer of the Navy, Confirm. 1618. A. on fess. dauncy S. 8 bezants; in chief 3 martlets G.

267. *John Treheron*, Porter to Q. Eliz. & K. James. A. chevr. int. 3 herons S. on canton B. 3 bars O. over all, a lion ramp. G.

Kent. 268. *Thomas Hixon* de Greenwich, Keeper of his Majesty's Standing Wardrobe, 1617. O. 2 raven's legs erased in saltier S.

269. *Hebborn*, alias *Richardson*, Groom of the Privy Chamber, 1608. G. on a chevr. A 2 lions counter passant, and a cinquefoil between G.

London. 270. *Peter Duke* of London, son of Peter Duke of London, son of Peter of France. Confirm.

Confirm. 1620. Per chevr. A. & B. 3 chaplets counterchanged.

Kent. 271. *Robert Heath* of Brasted, in Kent, Recorder of London, son of Robert Heath of Eatonbridge, son of Robert Heath of Limpsfield in Surry. Confirm. A cross engrailed G. between 12 billets G.

London. 272. *William Prestley*, Feb. 1619. G. on chevron A. 3 anchors with double points S. betw. 3 castles A. on each castle a demy lion issuing O.

273. *Robert Tonson* Bishop of Salisbury, G. 5 crosslets fitchy in Saltier O. betw. 4 escallops O.

274. *Harrington*, Nov. 20, 1597. S. a fret A. on a label G. 3 bezants on each point.

London. 275. *Marmaduke Rawdon*, descended out of Yorkshire. Sept 24, 1618. A. on fess G. a lion pass. O. in chief 2 pheons.

276. *Sir Thomas Clerk* de Plumsted. 27 April 1621. Barry of 4, Vert & G. 3 plates.

London. 277. *William Swayne*, July 10, 1612. B. a chevr. G. intr. 3 pheons O. on a chief G. 3 maidenheads proper.

Essex. 278. *Erasmus de la Fountain* of Belchamp St. Paul. Feb. 22, 1619. G. bend A. a sixfoil in sinister quarter A.

Lincoln. 279. *Dan. Ligen* de Harlackston, son of Anthony, son of John of Valencieu in Henault, Jan. 20, 1619. O. a chief checky A. & B. over all a bend G

London. 280. *Robert Ducy*, Alderman, 1622. O. a fess Vaire A. & B. entr. 3 cinquefoils G.

London.

London. 281. *Norris*, 1622. A. cross formée & fleurie, intr. 12 billets S.

282. *Sir Thomas Gourney* of London, Kt. Sheriff of London, 1622. A. cross engraved G. cinquefoil in dexter quarter B.

Surry. 283. *Francis Gofton* de Stockwell, Miles. Quarterly B. & Erm. in first & last quarter, an unicorn's head erased A. collared with a crown O. mane & horn O.

London. 284. *Wm. Rainey*. G. pair of wings Erm.

285. *Sir Thos. Moulson*. G. chevron A. fretty S. betw. 3 mullets O.

286. *Sir William Glover*, Sheriff. 1602. S. a chevr. Erm. intr. 3 crescents A. border O.

287. *Richard Platt* Brewer A. fretty S. on each fret a plate.

288. *John Reade*, 1599. G. a chevron O. betw. 3 lis in chief O. & one in base A.

289. *Bowden*. Confirm. Quarterly S. & O. in first quarter a lion pass. A.

Sussex. 290. *John Goodwin* de East Grinsted, May 24, 1605. A. on bend ragulé G. a lion pass. A.

Devon. 291. *Sir Thomas Rugeway*. S. a pair of wings A.

London. 292. *Roger Oldfield*, 1608. O. on pile engrailed B. 3 garbs A. the bands G.

Devon. 293. *Duck* de Havitree. O. on fess wavy 3 lozenges of the first.

294. *John Corub* de London, July 1603. G. 2 bars O. intr. 6 lozenges A. 3, 2, 1.

Suffolk. 295. *Francis Pinner* de Bury St. Edmund, May

May 2, 1612. G. on 2 bars O. 4 leopards' faces S. 2 & 2.

Oxford. 296. *Francis Power* de Blechington, June 8, 1601. A. 2 bars nebulée S. over all a bend O.

Surry. 297. *Thomas Hobbs* de Gray's Inn. Nov. 12, 1603. A. bend wavy betw. 2 falcons proper, bells O.

298. *Wm. Dawes*, 2d son of Robert Dawes of Longstrettin, Norfolk, Feb. 28, 1611. A. on bend wavy B. 3 swans A.

[*To be continued.*]

ART. XII. *The Speeches and Judgment of the Rt. Hon. the Lords of Council and Session in Scotland, upon the important Cause, his Grace George-James Duke of Hamilton and others, Pursuers; against Archibald Douglas, Esq. Defender. Accurately taken down and published by William Anderson, Writer in Edinburgh. Edinburgh: Printed by Balfour, Auld, and Smellie, for J. Balfour, Edinburgh; T. Becket and P. A. Du Hondt, London.* 1768. *8vo. pp.* 620.

The Lord President, [Robert Dundas] spoke first, in the following manner.

"MY LORDS,

"In delivering my opinion on this great and important cause, it was my resolution to have spoken last, and not until I had heard the opinions severally given by your Lordships. This was my resolution so long

long as we sat fourteen in number, and so long as there was a certainty, that the question could not fall to be determined by my casting vote. But, as we now sit fifteen in number, and that there is a possibility that my casting vote may be called for, I judge it my duty to speak first, to state my opinion and the grounds of it, not doubting but that, if it is erroneous, some of your Lordships who are to speak after me will correct me.

"And, in giving this my opinion, I shall state only such arguments as move me, and scarcely at all touch those which tend to support a contrary opinion; at least, until I first hear what opinions are formed by your Lordships; for to these at present I am an entire stranger.

"If I shall omit any thing, I shall hope for your Lordships' indulgence to have leave to add it in the way of reply.

"I agree then with the principle laid down in the defender's memorial, p. 38, 'That the acknowledgment of parents is not of itself *probatio probata*; but that a proof of such acknowledgment, or even of habit and repute, is good presumptive evidence, and sufficient for a jury to serve.' This principle is true; and it is also true, that a jury might have served, nay, ought to serve, upon such evidence. But then it is equally true, that when such service is brought before this court by reduction, the verdict becomes no more than a legal presumption, and may be re-argued by a contrary proof:—The question of fact remains to be reviewed by your Lordships, as in place of a grand jury, and to be tried by the rules of evidence.

"Evidence is either direct, or moral, or circumstantiate.

The

"The first leaves no room for doubt in the breast of the judge or jury. It is sometimes compared to mathematical demonstration.—Such evidence is not in this cause. The second equally compels the mind, from conviction to assent; but it depends on a chain of circumstances laid together, and always introduces proofs on both sides. In such cases the judge must weigh every circumstance in the scale of justice, and give his opinion where he thinks the evidence preponderates.

"It is not fair to say, that a possibility of being deceived ought to destroy a conclusion drawn from circumstantiate evidence: from the frailty of human nature, perhaps a possibility of deception attends every kind of evidence. In matters of the highest moment, even in religion, we must be satisfied with moral evidence, and are bound to form our opinions upon it. In direct evidence, two witnesses may swear falsely: *alibi* may be proved. Circumstantiate or moral evidence is often stronger because it hangs on many dependent circumstances, which mutually aid and support each other. Instances of this occur every day.

"As to the application of certain general maxims quoted both by pursuer and defender, concerning the *onus probandi*, I do not agree with either party. There is, in this cause, a single fact to be determined, is the defender the son of Lady Jane Douglas? This fact does not now rest on the simple acknowledgment of parents, or on habit and repute;—would to God it had; but the acknowledgment of the surviving parent is qualified by time, place, the presence of other people at the birth, and many other circumstances.

"The pursuer offers circumstantiate evidence to

disprove this fact; the defender has brought evidence to support it. The proof lies before your Lordships. It then remains for me, as for others, to weigh this evidence; and, with my hand upon my heart, and as I shall answer to the Supreme Judge of the world, to say whether I can or cannot assent to the following propositions, viz.

"That upon the 10th day of July 1748, Lady Jane Douglas, in the house of Madame le Brune at Paris, was delivered of this defender, and of another son now dead, by the assistance of Pier la Marr, a man-midwife: that Sir John Stewart became acquainted with this La Marr, in the year 1721, at Leige; was introduced to him by Colonel Fountaine; met him accidentally at Paris in the year 1748, where La Marr had come *sur une affaire épineuse*; thought he would get him cheaper than any other; therefore employed him to deliver Lady Jane: that La Marr at first declined to tell Sir John Stewart where he lodged; but afterwards gave him his address (as corrected by Sir John, in his deposition August 9, 1763): that La Marr actually delivered Lady Jane: that the persons present at the delivery were Madame le Brune, her daughter, La Marr, Mrs. Hewit, and Sir John: that the youngest child of whom Lady Jane was delivered was sent to be nursed at a village near Paris under La Marr's care: that La Marr corresponded with Sir John and Lady Jane concerning this child: that the letters of La Marr, produced by Sir John, are part of that correspondence: and, in fine, that the facts contained in Sir John Stewart's declaration, as to these things, are true, under the correction already mentioned as to La Marr's address; for, it must be observed, that to his dying

dying hour, Sir John Stewart never made any other correction of his declaration whatsoever.

" In examining the evidence of any averment, built upon one's own proper fact and deed, the simplicity of the story told deserves attention; for truth is simple, and has no need of disguise. A story, to gain credit, ought to be, first, probable; secondly, attended with no inconsistencies; thirdly, without covering or concealment; fourthly, there ought to be no attempt, by false or indirect means, to support it; fifthly, it ought to be uniformly told, and maintained, not by the words only, but by the actions of those concerned. When these concur, the story deserves great regard, and there are strong presumptions for the truth of it. But, when these are reversed, when a story told is improbable, inconsistent, full of mystery, supported by false means, not uniformly told nor uniformly maintained; these are legal presumptions against the truth of it, and destroy, at least weaken, the *præsumptio hominis* which should support it. In such a case, the attention will be roused to weigh the evidence of the story in the nicest balance, and not to trust to general averments, or general presumptions, for the truth of it.

" In applying these maxims to the cause before me, I cannot hesitate to refuse my assent to the truth of the proposition already mentioned; and am sorry to say, that I think the reasons of reduction are well supported. And as many of my objections to the truth of that proposition arise from the general complexion of the cause, and the *res gesta*, which cannot lye, I shall begin with them: For, as to the parole-evidence, where each party charges perjury against the witnesses

of the other, when I come to that, I shall not insist for full credit to all the witnesses upon either side.

"I observe, therefore, in the first place, that the defender's story is improbable.

"That a lady of Lady Jane's age, so near to the period of her delivery, and in her first child, should leave Aix-la Chapelle, travel to Leige, thence to Sedan, from thence to Rheims, and from Rheims to Paris, without absolute necessity, is to me extremely improbable: that, in this journey, she should linger eight days at Sedan, and near four weeks at Rheims, when her resolution was to go on to Paris, and her delivery fast approaching, is still more so; and that she should drop her maids at Rheims, at the time when she stood most in need of them, and when they could have been carried to Paris at the expence of a few livres, is not to be believed.

"It is to me equally improbable, that Lady Jane should have concealed her being with child so carefully, as it is said she did. Was not her being with child the accomplishment and crown of all her wishes, the very end and motive which had led her to give her hand to Colonel Stewart? Why then conceal it? She had wrote to the Duke of Douglas in April 1748, acquainting him of her marriage, and of the happy consequences which might be expected from it. After this, why conceal her situation from any body? And, yet, among all her correspondence, she does not acquaint one of them that she was with child, even when she is going to Paris in order to be delivered.

"Although she had dropt her maids at Rheims, yet, at Paris, she hires no servants, nor any attendants whatever.

whatever. Though carried thither in order to have the best assistance which France could afford, she is put into the hands of an old surgeon to a Walloon regiment, or, as the defender himself allows, into the hands of a person of no character. When she arrives at Paris, she stays four days in Godefroy's; during that time, she takes no advice as to her situation, not even from Madam Godefroy; leaves Godefroy's, and goes to a lodging, which, after the most painful search, cannot now be found, unless as the defender asserts, we should believe it to be the house of a *garde malade*. From this she goes to another house, hired by Sir John Stewart; there one child appears in a very singular manner; the other is sent away with Monsieur la Marre; and though a child weak and sickly, and Lady Jane a lady remarkable for maternal affection, is not once seen by her for sixteen months, that is, not till November 1749.

"At this period, Lady Jane, Sir John, and Mrs. Hewit return to Paris, in order to bring home this second child: they leave their carriage and driver without the town, and go off in a hackney coach to an unknown house. They send for La Marr, in order to get the child; La Marr makes his appearance; they set out to bring the child; Lady Jane, taken ill with a headach, is carried into another unknown house, where she remains with Mrs. Hewit; mean time, Sir John goes and brings the child; and then they all set out in their return to Rheims.

"As the defender's story is, in these respects, improbable; so also, I observe, secondly, that, in other respects, it is inconsistent.

"It is said, that Lady Jane intended to have been

delivered at Rheims, but left it, as no proper assistance for her delivery was to be got there. This information Mrs. Hewit swears she received from Madam Andrieux, who had got her death by being unskilfully delivered. But, in this fact, Mrs. Hewit is contradicted by the son, Mr. Andrieux; and that Sir John and Lady Jane had no such intention, appears clearly from Mr. Hepburn's evidence, who depones, in a very pointed and precise manner, that, at Leige, Sir John told him he was to carry Lady Jane to Paris, in order to be delivered there. If then their destination was for Paris, was it not inconsistent, in the highest degree, to stay eight days at Sedan, and near four weeks at Rheims, that is, from the fifth of June to the second of July; especially after, as they say, they were informed, that no proper assistance could be had at Rheims, and that they were reduced to their last guinea?

"Mrs. Hewit says, that this information concerning the want of proper assistance at Rheims, she received from Madame Andrieux. But, what says Lady Jane in the account of this matter given by her to the late Countess of Stair, as deponed to by her daughter, the Honourable Mrs. Primrose, a witness above all exception, and who depones with the greatest air of candour? 'The morning after I came to Rheims, says she, a lady of that place desired to see me. I sent answer, that I was fatigued with my journey, was still in bed, and could see nobody.' The lady sent word, that it was a matter of consequence she had to tell me. Upon this she was admitted, she begged pardon for intruding, said it was a matter of conscience. She had heard I had come there with an intention of lying in; but she was bound to tell me that there was no person

in

in that city capable of doing the office of a midwife. I said, that I had sent away my coach, and that my finances were too low to proceed further. But the lady's arguments were so pathetic, that she persuaded me to take a post-chaise, in which Mrs. Hewit and I went to Paris.

" And, upon Lady Stair's observing, that Paris never was without British people of credit, who ought to have been at her labour, considering her age, and the enemies she had with her brother; and that her labour should have been in a royal manner, alluding probably to the story of the Empress Constantia (words so sensible, and so much in the character of Lady Stair, that I think I could almost swear to their identity,) Lady Jane answered, ' that, says she, was not in my power, as I was not half an hour, or an hour and a half in Paris, before I was delivered.'

" As to leaving the maids at Rheims, Mrs. Hewit says, they were left for want of money, and that Sir John and Lady Jane had only one guinea when they arrived at Paris: that they endeavoured to persuade their banker to advance a little money on the credit of Lady Jane's pension; but in vain. So they wrote to Monsieur Andrieux for a supply; and this supply arrived on the very day of Lady Jane's delivery. And in this Sir John Stewart agrees with her. But this fact turns now out clearly to be false. For the money sent by Monsieur Andrieux was not received by Sir John till the 26th of July. And this being the case, I would gladly know, how they satisfied former scores at Godefroy's, Le Brun's, &c.

" Mrs. Hewit says, that she could not keep Lady Jane in bed after the ninth day; she had wrote so to

the maids at the time: surely she could not then be mistaken. But, after Sir John Stewart's examination, she seems to have been startled; and therefore writes a letter to the Reverend Mr. Harper, dated January 11, 1763, (but which she did not deliver till the 15th of March thereafter), wherein she tells him, 'that she was in a mistake in declaring that it was the tenth day after Lady Jane was delivered, that they left the house of Madame Le Brune; for it was the sixth day.' It would appear to me, that Mr. Harper had some suspicions as to Mrs. Hewit's intention in writing him this letter, by his accuracy in marking on the back the precise day upon which he received it.

"The accounts given of the nurses are also full of inconsistencies; but I shall not enter upon them.

"I proceed to observe, in the third place, that in this whole affair, Lady Jane Douglas and Sir John Stewart affected mystery throughout. Their very marriage is concealed from many of their countrymen, whom they had occasion to see; and even, when the time of Lady Jane's delivery is at hand, when Sir John and she are setting out from Rheims to Paris for that purpose; when they are procuring recommendations from Monsieur Maillefer, a man of character, the Syndic at Rheims, to Monsieur Godefroy, who was to receive them at Paris; yet even, from this Monsieur Maillefer do they carefully conceal that Lady Jane was with child, or that she was going to Paris in order to be delivered. This appears from the letter of recommendation wrote by Monsieur Maillefer to Monsieur Godefroy, and is confirmed by Monsieur Maillefer himself. He is not permitted to see Lady Jane; to him she is said to be indisposed, while at the very time

she

she receives visits from an Abbè Hibert, and is daily walking about in his company. Nay, the letter of recommendation from Monsieur Maillefer to Monsieur Godefroy proves more. It proves, that they used false pretences for their journey to Paris: 'Comme il aura quelques emplettes a faire a Paris, je lui ai dit qu'il pouvoit s' addresser a vous, comme etant fort connoisseur, et que vous ne suffrirez pas qu'on le trompat.' A strange way this of recommending a lady just going to be delivered.

"During their stay at Paris, they not only conceal their being there from their countrymen; they even conceal it from Chevalier Johnston, their correspondent, their friend, and cousin to Mrs. Hewit. Did ever Sir John Stewart, in any other place, on any other occasion, or at any other period of his life, neglect or forsake the company of his countrymen? Was he not in use to herd with them, especially with such of them as were at this time to be met with at Paris? Was there no Scots coffee-house in Paris? Did Sir John never go there? Why, or for what reason did he not? How is this conduct to be accounted for? But above all, when Sir John and Lady Jane were about to quit Paris, leaving a weak and sickly infant behind them, to be nursed at a village only three leagues distant from it; could any thing be more natural, than to have recommended this child to the care of Mr. Johnston, and to have entreated him to visit it as often as convenient? Yet, no such thing is done; not even, when after their return to Rheims, they acquaint Mr. Johnston of Lady Jane's delivery.

"Another strange concealment, while at Paris, was, dating their letters as from Rheims, which were truly

wrote

wrote from Paris: that this was done deliberately, and with design to mislead, appears from the after correspondence with Mr. Haldane and Lady Mary Hamilton; a correspondence evidently tending to induce a belief, that Lady Jane and Sir John had gone no further than Rheims, and that Lady Jane had been delivered at that place; for, in the whole of that correspondence, there is not any mention made of Paris.

"It is also strange, that notwithstanding the many dark and mysterious circumstances attending the accounts given of Lady Jane's delivery; notwithstanding that Sir John and Lady Jane knew well that these accounts and these circumstances were suspected; yet still, at no after period, did they ever give such a detail of particulars as could give satisfaction upon this great point, or, in the event of their death, could avail their children; but chose to rest the proof of their legitimacy upon general presumptions, and that the *onus probandi* of the contrary lay upon their adversaries. But this I will rather carry forward to my next observation, viz.

"To the falsehoods by which the defender's cause has been supported, and by which the objections against it have been attempted to be obviated.

"And, first, the cause of Lady Jane Douglas and Sir John Stewart, their coming to Rheims, is not well supported: but, as I am not now talking of the proof, except in so far as it arises from real evidence, which cannot be contradicted, I observe,

"Secondly, that the leaving the maids at Rheims, when they could have been carried on to Paris at the expense of twelve or fourteen shillings, is a striking circumstance which remains to be obviated: the want

of

of money, therefore, has been assigned as the cause of this. Lady Jane and Sir John are said to have been reduced to their last guinea, and when their banker at Paris would not advance, they applied to Monsieur Andrieux. In this particular Sir John and Mrs. Hewit's memories are so distinct, that they remember the very critical day when Monsieur Andrieux's money arrived, viz. the day of Lady Jane's delivery; and so Mrs. Hewit wrote to the maids at the time: yet this, we have already seen is altogether false But the falshood was absolutely necessary; for, at the time when this fact was averred, no mention had been made in this process of Godefroy or his house. It was believed, that Sir John and Lady Jane had, before the delivery, resided only in one house. By Mrs. Hewit's evidence, they went directly to La Brune's; yet this house behoved to be cleared off before leaving it: other expenses also about the time of delivery fell to be incurred; and, for paying these, money was requisite: and it was requisite also, that this money should arrive in time for that purpose.

"And, as it is false that they received the money sent by Monsieur Andrieux sooner than the 26th, so it is equally false that they were in want of money when they arrived at Rheims; for it is in evidence, that they carried with them from Aix-la-Chapelle, a letter of credit upon Paris for near 2000 livres, which they actually received upon the sixth of July, four days before Lady Jane's delivery; and this letter of credit was so conceived as that they could have drawn the money at Rheims, if necessary.

"Thirdly, as it was given out, that they came to Paris on purpose to procure Lady Jane better assistance

in

her delivery, it was incumbent on Sir John to give some account what assistance they did actually procure, and who was the midwife who delivered Lady Jane.

" And here it is to be observed, that Sir John was always distinct and pointed as to his description of La Marr; first, in his note to Mrs. Napier, and next in his judicial declaration. In his note given to Mrs. Napier, as early as the year 1756, he stiles La Marr a Walloon, and says, that for several years he had been surgeon to a regiment: he likewise mentions the name of Colonel Fontaine, oculist to the invalides at Paris, and tells Mrs. Napier, that Fontaine was the person who introduced him to La Marr. These things he confirms in his judicial declaration, with the addition of sundry other particulars; and these things he never amended, nor, to his dying hour, ever retracted or contradicted.

" And how was Sir John's declaration taken? In the most solemn and deliberate manner. It took up three days: Sir John had full time given to recollect every particular of the story; he was allowed to correct, to retract, and to explain, upon an after day, what he had declared upon the day preceding; and in one word, was treated with the greatest candour. He was indeed somewhat deaf; but, to obviate any inconvenience which might thence arise, the questions asked were given to him in writing, one by one, and he was allowed time maturely to consider them, before he gave his answers.

" With respect to his account of La Marr, as given in this declaration, he never pretended to amend or contradict it, except as to his address, which in his

after

after oath he swears La Marr gave him; although in his declaration he had said the contrary. The reasons of this correction are too obvious; and yet, after all the deliberation and solemnity with which this declaration was taken, after all the opportunities given to Sir John to retract, explain, amend, and correct it; after he had done so in one or two articles; yet, after all this, the defender, who says he is the son of this Sir John Stewart, and values himself upon his acknowledgment, is pleased to maintain, that his father's declaration, in many points, is false and untrue, and that no regard ought to be paid to it.

"Fourthly, the forged letters, said to have been written by La Marr to Sir John Stewart, mentioned in Sir John's declaration, at once shew the falshood of that declaration, and the shameful and illegal attempts made to support the defender's story, and to obviate objections against it. The forgery of these letters was committed early, and at a time when the Delamarre, whom the defender now says was the true accoucheur, was alive, and that fair and genuine letters to prove that fact could have been procured from him. The last of the four letters mentioned in Sir John's declaration, as written to him by La Marr, appears to have been brought to Sir John in Lady Jane's presence, and to have been read and explained by her to Mrs. Glass, &c.

"But upon these letters, perhaps, I may touch again, when I come to consider the evidence adduced by the defender.

"Fifthly, it was necessary for Sir John and Lady Jane to obviate the many strong and striking objections to their conduct after the birth. Nothing could have

have been easier than to have done this, had their story been true. Truth is simple, and generally carries conviction along with it. At any rate, it is uniform; but the story told by Sir John Stewart was not so; and therefore labours under suspicion: and this leads me to observe,

"In the fourth place, that the story told by Sir John Stewart of the defender's birth was by no means uniformly told, nor uniformly maintained. In the course of Providence, a false tale is often detected by the tellers.

"As to Lady Jane's account of this event, we have none given by her, further than what passed in her conversation with Lady Stair, a conversation which, we have already observed, turns out to be false in every particular. But, with respect to Sir John, we have his declaration and his oath; and as to these, they are, in some particulars, contradicted by Sir John himself, and in others are given up by the defender as untrue.

"By Sir John's oath and declaration, Lady Jane's delivery is said to have happened in the house of Madame le Brune: but, in the note given by him to Mrs. Napier, it is said to have happened in the house of Madam Michell. Strange! that, in the year 1756, there should have been so great a failure in Sir John's memory. Indeed, Sir John's behaviour, when he gave this note to Mrs. Napier, is very remarkable, and deserves attention: for, when pressed by Mrs. Napier to tell her in what house the children were born, and who were present and assistant on that occasion? Sir John answers, that so many years had passed, and so many misfortunes had happened to him, some of which

he

he enumerated, that he could not be so distinct in names as he could wish: that, for different reasons, Lady Jane had been obliged to change houses about the time of her lying in; one house was full of bugs; another house was smoky; so that he could not say what precise house the children were born in; but he would consider of it at home, and make a note of these circumstances. And when still pressed by Mrs. Napier to make a memorandum of such things as he was sure of, he accordingly gives her a memorandum; and *inter alia*, sets down Madam Michelle's house as the place of delivery. This seems to me to be the *origo mali*; and here I begin to see the finger of Providence pointing to the discovery of the imposture. It is not sufficient to alledge here forgetfulness or mistake; it was too early to mistake in the 1756. It is true, that, in an after-conversation with Mrs. Napier, Sir John mentions Le Brune's as the house where Lady Jane was delivered. But as it is not clear that this second conversation happened, until he knew that inquiry had been made at Madam Michelle's, and that his former story was disproved, I can pay no regard to it. It is also very material to observe, that the scroll of the letter from Mrs. Hewit to the Duke of Douglas, so accidentally found, mentions Madam Michelle's house as the place of delivery. Strange! that both Sir John and she should fall into the same mistake.

"But, how is it possible to account for the conduct of Lady Jane and Sir John Stewart, after they knew that the legitimacy of their children was suspected? Easy would it have been at that time to have put the matter beyond all question. A letter by post would have done it. If that was not sufficient, a more formal

inquiry

inquiry might have been made; yet, in place of this, a few declarations only are got from Aix-la-Chapelle, and these merely relating to Lady Jane's pregnancy. No application is made for any proof from Paris, the principal scene of action, and which at once could have put the matter out of all doubt. Indeed, they afterwards saw the propriety, or rather the necessity, of clearing up this affair, and gave different reasons to justify their strange conduct with regard to it; but, in vain, none of them are satisfactory. At one time, Lady Jane doubts how far the making such an inquiry would be consistent with her honour. At another time, she laments the want of money to carry it on. To Mrs. Menzies she boasts, that she had evidence of the birth in her pocket. And, at a late period of her life, in a conversation with Mrs. Greig, she shelters herself under a legal presumption; and tells Mrs. Greig, that if any body called her children's legitimacy in question, they behoved to prove the contrary. Mrs. Hewit, indeed, talks more boldly upon this subject: Walter Colvill, soon after the birth, had informed her of the suspicions concerning it; but she seems to despise these suspicions; and roundly tells him, that the birth was too well proved to admit of any doubt.

"All these circumstances of improbability, inconsistency, concealment, falshood, and vacillancy, are extremely striking; and although I do not argue upon them as conclusive; yet surely they are more than sufficient to awaken the attention, to lead us to examine things with accuracy and precision; to demand proof, and not to rest upon general presumptions.

"And this leads me to consider what proof has been brought by the defender in support of his averment.

"The

"The first material fact, upon the part of the defender, is to prove the existence of the accoucheur, Pier La Marr; for, if there was no La Marr, it is impossible to believe one iota of the whole story.

"The history of La Marr, as told by Sir John Stewart, and never contradicted, is, that he was a Walloon, and surgeon to a Walloon regiment, remarkable for his skill in midwifery: that, in the year 1721, Sir John became acquainted with him at Leige, and was introduced to him by Colonel Fontaine: that, when Sir John was at Paris by himself, in June 1748, he accidentally met with La Marr, and they renewed their acquaintance: that La Marr was there at that time *sur une affaire épineuse*, and was to be found at the Thuillieres, or the Luxembourg, in certain particular walks which he named, and at certain times of the day: that Sir John, for the sake of cheapness, engaged this La Marr to deliver Lady Jane; which he did accordingly: that the youngest child of whom Lady Jane was so delivered, was entrusted to La Marr's care for sixteen months; during which time he regularly corresponded with Sir John upon that subject: and as to the letters from La Marr to Sir John produced in process, Sir John averred, that two of them were originals, and two of them copies; in one of which letters La Marr says, that he had been ten months in Naples after the year 1748.

"This account is altogether unsupported by any evidence; and however circumstantiate it may be as to Sir John's first acquaintance with La Marr, his knowledge of his profession, manner of renewing acquaintance, writing to him, &c. it is impossible to believe it. Failure in memory may excuse mistakes as

to lesser matters, or trivial circumstances, but cannot palliate errors in capital points. Indeed, the defender himself does not believe it; he has therefore bent his whole force to prove, that not this La Marr, but another Delamarre was the accoucheur who delivered Lady Jane, although it stands proved, that this Delamarre was no Walloon, but a native of *Montreuil sur Mer*, was only ten years old in the year 1721, had never been surgeon to a Walloon regiment, had his constant residence at Paris, and was never out of it after the year 1748. Further, there is no evidence that this Delamarre was bespoke or could be bespoke as accoucheur for Lady Jane; and still less probability, that, when Lady Jane had travelled so far to procure the best assistance, Sir John would bespeak for her a low operator at the Hotel Dieu.

"Indeed, according to the defender's own account, he seems to have taken no great care of his patient; for, if it was he who recommended Le Brune, and knew that Lady Jane was to remove from thence soon after her delivery to another house, it is strange, what Mrs. Hewit says, that she never saw La Marr visiting Lady Jane but once after her delivery. If it was he who provided the bad nurses, strange that he should take no further nor better care to provide good ones. But what proves beyond contradiction, that this Delamarre was not the accoucheur, and that the story of his delivering a great foreign lady does not, and cannot apply to Lady Jane, is the time when this is said to have happened. It happened, says Menager, while Delamarre was in the Hotel Dieu. It happened, says Gilles, before the year 1748. It happened, says Cocquerell, before February 1748; for, in that month I

was

was married. I had left the Hotel Dieu about two months before my marriage; and La Marr had left it about a year before me.

" This article of the time appears to me very material, clinches the whole, and proves, that the story told by Delamarre at the Hotel Dieu could not relate to Lady Jane Douglas.

" But how did Sir John Stewart stumble upon the name of La Marr? How came he to pitch upon this name, as the name of the accoucheur who delivered Lady Jane? Perhaps Sir John was acquainted with this Delamarre, knew him as a merry companion, and pitched upon his name to help forward his story, but gave such a false description of the other particulars concerning him, as might be sufficient to prevent discoveries, and to obviate after inquiries. For, is it possible for any mortal to believe, if this Delamarre had truly been the accoucheur who delivered Lady Jane, that Sir John Stewart would have forged the letters from him which are now produced, when, at that very time, Delamarre was alive, was residing at Paris, and, in course of post, Sir John might have had letters from him? Delamarre lived till the year 1753, and the letters produced were forged in the year 1752.

" With respect to these letters, the defender's story of this Delamarre proves their falshood in a strong manner; and, if they are false, and false they are admitted to be, even by the defender, what becomes of the superstructure they were intended to support? They are the chief, if not the only written evidence on the part of the defender. They appear to me to have been the proofs which Lady Jane boasted to Mrs. Menzies she had in her pocket. They also seem to

have been the documents which Lady Jane carried to Douglas-castle, to convince the Duke of Douglas. They were mentioned by Sir John to Mrs. Napier; they were explained by Lady Jane to her servants; they were produced to the jury; they were printed with the service; yet these are forged, and, in my opinion, forged by Sir John. Is it in nature to believe, that Sir John Stewart would have forged false letters from La Marr, if, at the expense of a postage from Paris, he could have had letters which were true?

"Before dismissing Sir John Stewart's declaration, permit me to observe the strange and unaccountable conduct of the defender with regard to it. He talks of his filiation, of the acknowledgment of his parents, of his habit and repute, &c. His father is examined, the person who best can tell the circumstances of his birth, whose inclination, whose interest, and whose duty it is to say every thing that can support it. The examination is gone about in the fairest, in the most solemn, in the most candid manner possible: but no sooner is it taken, than the defender rejects it, maintains it to be false, endeavours to have it suppressed, insists that it can be no evidence, and when your Lordship's justice had ordered it to be considered as evidence, he appeals from that sentence to a higher court; though, for reasons best known to himself, he afterwards drops it. Did any of your Lordships ever read or hear of such a conduct? I confess I never did.

"The second material fact upon the part of the defender is to prove the existence of a Madame le Brun, in whose house Lady Jane was delivered; for, if there was no Madame le Brun, it is impossible to believe one jot of the story.

"Here

"Here again the ground slips from under my feet: there is not more evidence of the existence of a Madame le Brun than there is of a Pier la Marr. No such person can be found; even no such name, I mean of Madame le Brun who kept a hotel, occurs in the capitation-rolls of any kind.

"The defender is fain to suppose, that the Madame le Brun, in whose house Lady Jane was delivered, was a *garde malade*. This however is incredible: it was never once insinuated by Sir John or Mrs. Hewit, not even in the letter wrote by Mrs. Hewit to the maids, though a circumstance remarkable, and which, in these letters fell naturally to be mentioned.

"Sir John hints as if she had been recommended by Godefroy: this is false: the proof now points as if she had been recommended by La Marr. Had this been so, Sir John could not have forgot it: but it was not so: the *res gesta* belies it: even Menager himself never knew any lady of character carried to be delivered in such a house, one lady in a mask excepted.

"If La Marr had recommended Le Brun, how comes he not to have appeared sooner upon the stage, and to have been better known to Lady Jane and Mrs. Hewit? Mrs. Hewit, who attended Lady Jane, swears, that previous to the delivery, she had no conversation with Lady Jane about the person who was to deliver her; nor did she ever see Pier la Marr until she saw him in Lady Jane's room at the time of her delivery; nor did she see him after, except once, when he called to inquire after Lady Jane and the defender. At what time, therefore, did he recommend Madame le Brun? The thing is incredible.

"The Le Brun living on her income in the house

of Travers, *rue de la Comedie*, cannot be the person pointed at. The description does not apply, and the defender cannot be allowed to found on an allegation so vague, similar in nothing but the name, when he has brought no evidence to support it. An inlying was a circumstance too material to have escaped the observation of the people of the house; neither would it have escaped the sagacity of the defender's advisers to have made an inquiry concerning this matter when the woman was alive: but it is plain to me that the defender has catched at the similarity of the name, and by that similarity means to supply a blank in the proof, which otherways he cannot account for.

"A third material fact upon the part of the defender, is to prove the existence of Madame Michell, and that Sir John and Lady Jane lodged in her house.

"And it is true, that Sir John and Lady Jane did lodge at Madame Michell's; and though the 8th of July is marked in the *livre d' inspecteur* as the day of their entry; yet, it appears to me, that they entered upon the 18th; for Michell's people swear, that the marking of Fluratl and his company belongs to Sir John Stewart and his company; and that they were the only British people at that time in the house.

"There are several circumstances which happened at Madame Michell's which deserve to be mentioned.

"And, first, there is no appearance of Pier la Mart at Madame Michell's. The people of that house do not seem to have known any thing about him.

"Secondly, the second child, Sholto, is never heard of at that house.

"Thirdly, the defender does not appear immediately on their going there, nor till after the *enlevement* of Mignon's child.

"Fourthly,

" Fourthly, the people in that house swear, that when the defender was brought, he was brought from St. Germain, the very place where Sir John, in his declaration, says he went to seek for a nurse to him. Indeed, as to the nurses, the accounts given are full of contradictions. I will not run through them.

" The last material fact upon the part of the defender, and which ought to have been ascertained without the least shadow of ambiguity, is the day of Lady Jane's delivery; and this day the defender positively says was the 10th day of July 1748. One thing is evident, that if Mrs. Hewit spoke true, the day of delivery behoved to be at least nine days before their coming to Madame Michell's; for so writes she to the maids, that Lady Jane could not be kept in bed after the ninth day. This indeed may bring the day of delivery to the 10th; and yet, how to reconcile this letter to the maids with her after letter to the Reverend Mr. Harper, I know not.

" But indeed as to this point, viz. that the day of delivery was the 10th day of July 1748, we meet with insuperable difficulties.

" And, in the first place, in all the letters wrote by Sir John and Mrs. Hewit upon the 10th of July, there is no mention made of Lady Jane's delivery. The defender is aware of the force of this objection; and therefore insists, that although these letters bear date upon the 10th, yet they were actually wrote upon some day preceding. But where is the evidence of this? The letters themselves bear to be wrote upon the 10th, and must be supposed to have been so, unless the contrary is proved. But the contrary is not proved. If a latitude of this kind is to be allowed; if mere supposition

is to be held sufficient to destroy evidence such as this, all possibility of detection would be at an end.

"But, secondly, there is a letter from Mrs. Hewit to the maids, bearing date the 22d of July 1748, from which it appears, that she had wrote them a former letter upon the 11th; and yet that former letter had made no mention of Lady Jane's delivery: how is this to be accounted for? Mrs. Hewit herself saw the force of this objection; and therefore endeavours to obviate it, by saying, in her letter, already mentioned, of the 22d, that her former letter, though dated upon the 11th, ought to have been dated upon the 10th; and that this mistake had happened through hurry. In the former case, the defender maintained, that, the letters dated upon the 10th ought to be dated upon the 9th, otherways he seems to acknowledge they ought to have made mention of Lady Jane's delivery. Here again he insists, that a letter dated the 11th ought to have been dated the 10th. If so, why did not this letter make mention of Lady Jane's delivery? How are these things to be reconciled?

"In the third place, Sir John wrote to the Earl of Crawfurd upon the 10th of July; so the letter bears. In this letter also, there is no mention of Lady Jane's delivery; on the contrary, Sir John says, that the happy hour was looked for daily. How is this taken off? Sir John seems to have perceived it; and therefore, in his next letter to Lord Crawfurd, upon the 22d of July, he slily insinuates and says, that his former letter was of the 6th, not only in direct contradiction to the date of the letter itself, but also to the date of the letter to Mr. Florentin, in which it was enclosed.

"In the fourth place, Sir John, in his letter to Mrs. Hepburn

Hepburn of the 6th of August, mentions his having wrote her upon the 10th of July preceding; and adds, that Lady Jane had been brought to bed the evening of that day; yet Mrs. Hewit swears, and in her letter to the maids says, that Lady Jane was uneasy during the whole night preceding her delivery; that about eleven in the forenoon, she turned extremely ill; and it is acknowledged by all of them, that she was not long in labour. So that, if she was delivered at all, she must have been delivered in the forenoon.

" In the fifth place, it cannot but appear extraordinary, that although Lady Jane is said to have been delivered upon the 10th; yet no letters were wrote notifying this event to any mortal, not even to her female friends or the maid-servants, sooner than the 22d. This appears to me extremely singular, and, I am persuaded, must do so to every person who hears me. Lady Jane appears to have married Sir John Stewart with a view to bring an heir to the great estate and noble family of Douglas. Both Sir John and she were well advanced in life, and could not be supposed capable of having many children. Lady Jane, in a foreign country, and far from her friends, was safely delivered of two boys: was it not natural then for Sir John and her to hasten to convey the news of this happy event to their friends? Is it possible to believe that Mrs. Hewit would not do it to the maid-servants? and yet, no such intimation is given. This is evident, not only because no such letters are produced, but that it appears from Lady Jane's pocket-book, that no letters were wrote betwixt the 10th and 22d.

" And thus, with respect to the day of Lady Jane's delivery, every thing is doubtful and dark; every thing

is

is mysterious and affected. Some particulars are given up as untrue, under the softer name of mistakes; others are unnatural and unsupported.

"But one thing still remains. What says the pursuer to the day of delivery? What evidence has he brought? Or has he brought any, to shew, that the 10th day of July 1748 neither was nor could be the day of Lady Jane's delivery? Yes, the pursuer has brought evidence upon this point, and evidence which appears to me to prove, much more clearly than could have been expected, that the whole story of Lady Jane's delivery in the house of Madame le Brun upon the 10th of July 1748 is fictitious and false; for that, at that period, Sir John, Lady Jane, and Mrs. Hewit resided in the hotel kept by Monsieur Godefroy; and that there was in that house, not only no delivery, but no appearance of any.

"I will not take up the time of the court, in recapitulating the manner in which Monsieur Godefroy's books were kept. One thing is clear, that books were kept; and though I shall not call them *per se* full evidence; yet they are strong adminicles, as being made up long ago, and without any view to support this cause. I will not enter into all the objections stated against them on the part of the defender. I think the presumptions are in favour of the books; and that I am bound to pay them great regard; especially when supported, as they are in the strongest manner, by the direct testimony of Godefroy and his wife.

"It is true, the name of the person and his company, to whom the accompt of the 4th of July belongs, was entered blank in the book, and continues so; yet is so rivetted by circumstances, as to add faith to the

oaths

oaths of Godefroy and his wife, who swear that it was opened for Sir John Stewart; and the way how it came to be opened blank is accounted for from Monsieur Maillefer's letter to Godefroy, in which he recommends Sir John Stewart and his lady, but without telling him their names.

"By this accompt, begun upon the 4th of July, the first payment made by Sir John Stewart to Monsieur Godefroy appears to have been made upon the 8th of July, a day or two after they got the money from Tassin; which, by the bye, is an additional proof of the falshood of the story of their having first got money from Monsieur Andrieux.

"The number of persons for whom this accompt is stated tallies exactly with the number of Sir John's company; so does the article of the wine, and so does the day upon which it commences; for it is confessed on all hands, that Sir John, Lady Jane, and Mrs. Hewit entered into Godefroy's house upon the 4th of July. If then this accompt does not relate to Sir John Stewart and his company, where is the accompt which does? But Godefroy and his wife swear, that this accompt does relate to Sir John Stewart. Why, or for what reason should we not believe them? I cannot suppose them perjured. I see not the least evidence of it; on the contrary, Godefroy's swearing so candidly as he did, from memory, concerning the letter which he received from Monsieur Mallefer, in my apprehension, says much in his favour.

"As to the two enlevements, though not by themselves sufficient, yet I cannot get them out of my mind. Strange, singularly strange it is! that they should coincide so exactly with the events in question.

"As

"As to the enlevement of Mignon's child, it is clearly proved, that such enlevement happened in July 1748; and though I do not think myself under any necessity to maintain, that the defender is that child; yet it appears to me a strong fact in the scale of evidence, that a child should be carried off by a foreigner, under several circumstances corresponding to Sir John and his story, particularly as to the time; for, by the delay of the feast of St. Clair that year till the 22d of July, it appears to me, that the date of the enlevement of Mignon's child must either have been the 11th or the 18th of July; and the last of the two seems most probable.

"The coincidence of the other enlevement of Saury's child is not less extraordinary. This happened in November 1749; at this time Sir John, Lady Jane, and Mrs. Hewit were again in Paris: surely, if they had no concern in either of these enlevements, never were people more unlucky. There is no evidence that an enlevement at Paris is an ordinary event, or that it happens frequently. Strange, that Sir John and his company should have been there at times so suspicious and unfortunate! Saury's child is proved to have been carried off by foreigners: these foreigners, three in number, having no attendants, the age of the child exactly agreeing with the supposed age of Sholto. These circumstances correspond to Sir John Stewart and his company; yet it is not the *minutiæ* of the story which move me. In a circumstantiate evidence, circumstances must be laid together. A separate link in the chain may bear a challenge; and yet the whole remain firm and impregnable.

"As to the way in which this cause has been conducted

ducted by the gentlemen on both sides, I do not see any reason for blame, either upon the one side or the other; though there had been such due, yet it would not have varied my judgment; but I see none due. And as to the cry raised against the pursuer for having varied his ground, his doing so may shew spirit, as it does, but cannot influence the determination; in a labyrinth so dark and intricate, it was no wonder that the false lights hung out on the part of the defender should often mislead him.

"The witnesses are said to be low people: they are so; but they were not of the pursuer's chusing: they were chosen by the defender's supposed parents: the pursuer was obliged to follow them: he could examine no other.

"But what could move Lady Jane to commit so great a crime as is here supposed? What could influence her to play a part so criminal, and to continue it to the last?

"That Lady Jane was anxious to have children appears from her conversation with Mr. Hepburn; and that this was her intention in marrying Sir John Stewart, appears from her letter to the Duke of Douglas. What other motive on earth could she have for marrying him? When once she had put on the mask, she was under a necessity to wear it. She had said, that the defender and Sholto were her children. Common sense, of which she had a large share, led her to behave to them as such; otherways her actions would have given the lie to her words; and it is easy to see which of them would have been best believed. The death-bed declarations in this cause do not move me: when crimes are committed, the committers rarely chuse to confess,

confess, if by concealing they can escape that infamy which otherways would pursue them. Lady Jane could not but see that when the Rubicon was past, there was no retreating. Had she been tempted to have divulged a secret so important, the consequences would have been, infamy on her own memory, and capital punishment on her associates. That in Sir John's judicial declaration many things are false, cannot be denied. Between an oath and a declaration there is little difference; and yet Sir John, upon his death-bed, does not confess them; and though he makes a death-bed declaration, takes no notice of any of them.

"Lady Jane's pregnancy is the great argument insisted in on the part of the defender. I admit that it is a ground of doubt; but it can never outweigh my strong conviction arising from evidence so circumstantiate as that which I have already observed. One thing is strange, that Lady Jane's attendants swear to her pregnancy as so remarkable, that one would think nobody, with their eyes open but would perceive it. Mrs. Hewit particularly mentions the size of her breasts as well as belly; yet we see even women did not perceive it until it was told them. At Rheims, Abbé Hibert speaks of a pregnancy which could not be discovered, except when Lady Jane wanted a hoop. Lieutenant M'Lean saw it not; Querengal saw it not, until he was told of it; the company in the stage-coach saw it not.

"As to the miscarriages, I like them not; they are too numerous; and, upon the whole, I am for sustaining the reasons of reduction."

Art. XIII. *Defence of Grotius.*

TO THE EDITOR OF CENSURA LITERARIA.

SIR,

I am sorry to differ from P. M. in regard to Grotius, to whom I think he has not done justice; for as to his commentary on the Old Testament, it must surely be acceptable to readers to be informed what the real facts were literally, which are denoted by any sentences there, as well as what the secondary senses of them are, which either have, or may be considered as prophetic and typically descriptive of the Messiah or any circumstances relative to his advent: in truth, without knowing precisely what the types were themselves, we cannot well judge what things or acts can or cannot with propriety be typified by them. Grotius then ought rather to be commended than condemned for having been the first commentator who had attentively applied himself to point out those literal senses; while all others *before* had confined themselves too much to the typical senses only, or the spiritual ones, as the French call them, which may be considered as descriptive of something relative to the Messiah.

The Jews themselves had committed the same fault before, by dwelling too much in their commentaries on those senses of passages in the Bible, which they thought applicable to the Messiah, or which they rather distorted from their real meaning in order to force them to become types of the Messiah; their constant practice indeed was to ransack every corner of their scriptures for such forced senses, and to find as many of them in the pastoral of Solomon as in the predictions

predictions of their prophets; a huge collection of which may be found in the defence of Christianity by Raymond Martyn, and are there urged by him as evidence, that the Jews themselves after Christ as well as before had interpreted these passages predictive of the Messiah in the same senses as they have been since applied by Christians to Jesus Christ: but they had entirely omitted the strict grammatical meaning of those passages, and what actions or objects the sacred authors themselves intended primarily to describe by their own words, according to the most critical and judicious senses, which the subject before them and the context might naturally lead a reader to conceive.

In this the Jews were too readily followed by the first Christian commentators, and it was high time for Grotius to alter this mode of wild criticism on the Bible; which he performed with great credit to his learning as well as Christian belief; yet that he sometimes fell into errors is indeed true, and what author is without them? But that he said sometimes so little about the typical senses relative to Christ was owing to the abovementioned object of discovering the literal ones being chiefly in his view; and it cannot be candidly concluded that he thought the worse of those others, but only that he confined himself to his principal subject, as the others were well known before; and he did not propose that his commentary should include *every thing* which might be wanted for the information of others, but only that in which others had before been conspicuously deficient. By such an accusation even Leclerc also, whose commentary proposed to be more *comprehensive*, might be equally condemned;

condemned; for we may find there also examples, as may be seen below, where after explaining the literal senses of passages, he adds little more than those words which P. M. objects to in Grotius, "Hæ notæ congruunt potius in Christum."

It is natural enough for writers to be brief concerning what is well known, after having been diffuse concerning what is less known; and there is no contradiction in Grotius for saying that the fifty-third chapter of Isaiah was *congruous* to Jesus Christ, better than to Jeremiah or any other person, to whom the Jews or himself, according to their interpretation, had applied it before in the literal senses so ascribed to it by them: in fact, it is only saying the same as before "Hæc congruunt potius ad Christum quam ad Jeremiam;" for though it should be ever so true, that the account there was actually meant of Jeremiah, yet there are still many particulars, though not all, concerning which that question may be asked at this distance of time "*Quis potest, &c.*" who is now able to say that these things *agree* to Jeremiah? But we are able to say that they are *congruous* to Christ, as we have better information concerning the events of his life. The accusation then in this *particular* example does not appear to me better founded, than the *general* objection of his giving too much attention to the literal senses of what occurs in the Old Testament, "and *rejecting* for the most part *all* typical and secondary ones."

But the objection to Grotius is still less solid, "that he pays too great regard to Talmudic fables and Talmudic interpretations," if we may judge by those *particular* examples, which the writer produces as proofs

of this defect. For, in regard to the prophecy of Nehumiah, I have shewn, that Jenkins has erroneously accused Grotius of deriving this from the Talmud, as P. M. himself suspected; and that on the contrary it originated with Christians; for Galatinus copied it from a book pretended to be writ by a Jew, but apparently a spurious work writ by a Christian in the name of a Jew in order to give it the greater credit, and impose upon other Christians, *extra muros peccatur et intra.* If Grotius was here deceived, he was deceived by a Christian fable, and not by a Talmudic one.

Another *particular* example, which he produces, is, "that it was obviously the view of the later Jews to insert in their Talmuds such interpretations of the scriptures as might justify their rejection of Christ as the promised Messiah: for which reason they appropriated many of the most striking prophecies concerning Christ to *particular persons* in Jewish history—in which unfair and erroneous method of interpreting prophecy Grotius generally *agrees* with them—and misled in this manner he applies the fifty-second and fifty-third chapters of Isaiah almost wholly to Jeremiah, and does not even mention the name of Christ except once, when he says "Hæc congruunt *potius* in Christum." But is not this once as good as a hundred times, since it includes the *whole* of these prophecies and gives the preference to this application of *all* of them to Christ rather than to Jeremiah? Has Leclerc done better? In all his notes on the fifty-second chapter he mentions only *once* that any part of it is applicable to Christ, but *once* also he rejects a sentence as being applicable at all to Christ, as some erroneously supposed; until he comes to the very last verse, and then he only says more

more coldly than Grotius, "the prophet here describes Christ *more clearly* than before," *clarius quam in versus priore.* And how does he begin in his fifty-third chapter? It is by telling us "That the Messiah *is* described in this chapter, yet still not without being covered under veils *(non sine involucris)*, so that what he says may agree in some degree *(aliquatenus)* with any *pious Jews*—but it squares much *more aptly* and fully to the Messiah," or as he afterwards expresses himself, *more aptly and elegantly.* Here then Leclerc applies this chapter just as much to *pious Jews*, as Grotius does to *Jeremiah*, as being the primary senses of the contents: but what nice critic can discover any such great difference between these two expositions of Grotius and Leclerc in these two chapters, as that the former should be accused "of having done more harm than good to the Christian religion?" And that notwithstanding "his deservedly esteemed and excellent book on the truth of the Christian religion." Comparisons may be sometimes odious, but candour requires, that we should not condemn in one man what is not judged condemnable in others, and where there is scarcely any difference of importance in their conduct.

General accusations, not substantiated by *particular* examples in proof of them, can be only refuted by such a *general* vindication, as that I think thus, while you think otherwise: and the only *other particular* example I can discover in the letter in question relates to the mere *name* of Jeremiah. I have shewn above, that although Grotius alone is accused of having been "misled by those Talmudic fables," yet in reality he differs from Leclerc and some other Christians only in

his applying *my servant* to mean Jeremiah *in particular* and expressly by *name* as being *one* person living at the time of the captivity; while Leclerc applies it in a more *general* way to *several unnamed pious Jews* living at the same time; and I may now add that many Jews and Christians likewise apply it only in a still *more general* way to *the whole people of the Jews* before, at, and after that captivity, as being the primary sense of *my servant*; which other Christians however judge to be applicable immediately to Christ and to no other, without having had any such primary allusion to any other person or persons whatever at the time of the captivity. Therefore if it was this explication of *my servant*, by Grotius, as having had a prior or primary application to some other person before Christ, on account of which the writer says, that Grotius was *misled by the Talmud*, yet others are here again at least equally accusable of the same fault, and also before the time of Grotius as well as since: but if the accusation respected merely the *name* of Jeremiah, then it is certainly not true that Grotius could have derived his explication by that *name* from the Talmud, for not a syllable of any such name as Jeremiah is to be found so applied in the Talmud as a primary sense. Neither is it more true that the Talmud or Talmudic authors do ever give the phrase *my servant* any primary sense whatever either by the name *Jeremiah*, or *pious Jews*, or any other of any kind, but always uniformly explain it as meaning immediately *the Messiah*, like many Christians; and the same explanation is continued there throughout the whole chapters fifty-two and fifty-three, as meaning every where *the Messiah* only. If then Grotius has any where been misled

led in his explanations by the Talmud, yet it certainly is not in this *particular* article about Jeremiah, which the letter lays to his charge; and concerning which he ought rather to have been reproved by the letter writer for *not* having followed the explications in the Talmud.

Thus we find, that it is a very different thing to make a loose *general* accusation, and to support it by a *particular* example in proof. The real fact is, that the explication of *my servant*, by *Jeremiah*, was *first* introduced by Saadias at the beginning of the tenth century, 500 years after the compilation of the Talmud; nor do I know that he was ever followed in this explication by any other person, either Jew or Christian, except Grotius: Grotius ought then to have been blamed for *deserting* the Talmud and Talmudic authors in order to adopt an erroneous critical explanation by a learned Jew in *modern* times; of which erroneous critical explanations there were other examples by other learned Jews, and by which Grotius might have been just as much misled from the sense of *my servant* in the Talmud, viz. Kimchi and Abenezra, both of whom explain *my servant* to mean often the *Jewish people* in general, yet not *always*; and it appears from Origen against Celsus, that some Jews had explained the phrase in the same way even *before* the Talmud; and the same sense has been adopted by some Christians likewise. Thus every way we find that with respect to this *particular* accusation concerning Jeremiah Grotius stands quite clear of having been *misled by Talmudic fables or explanations* out of opposition to Christianity, and to have been misled merely by the critical judgment of a learned Jew in *modern* times:

and this also in opposition to one other learned Jew, Solomon Jarchi, who had on the contrary set Grotius the better example of *following* the Talmud, by interpreting, like that, *my servant* to mean immediately *the Messiah* and no other person, just as most Christians do at present. In this instance then Grotius has not shewn any predilection for the Talmud, but on the contrary *deserted* it, where he might have better followed it safely.

But it may possibly be still urged, that although Grotius did not here follow the Talmud, yet he is equally blameable for following the interpretation of Jews in *modern* times, who adopted such literal senses out of opposition to Christianity. But can this be asserted with candour after my having shewn that the Christians, Leclerc, and others, allow these two chapters to have a *primary* reference to certain *pious Jews* at the time of the captivity and only a *secondary* one to the Messiah? If it be once allowed that those chapters have a *primary* reference to some other person than Christ, it seems to be a matter of no importance to Christianity whether by that primary person be meant certain *pious Jews* or the *whole people of Jews*, or any single person by *name* whether Jeremiah, Isaiah, or any other. Saadias then or Abenezra can no more be thought to have intended to oppose Christianity by their own literal interpretations than Leclerc, but to have been all guided by their own grammatical and critical opinions only of the real sense of those chapters, as accordingly they all in their notes on it profess to be, and Grotius also the same.

Now as a further confirmation that this only was their real, though mistaken view, I may mention that a similar

a similar instance has occurred even in the present times concerning a very learned and esteemed annotator on the prophets, *Rosemuller*, who in 1793 published his translation and notes on Isaiah, and who explains those two chapters as containing a vindication of God and expostulation by *Isaiah* with the Jews concerning God's providence in his dealings with them relative to their captivity and restoration, without having even any *secondary* reference whatever to the Messiah in general or Christ in particular: so that *my servant* is said by him to mean either Isaiah himself or Jeremiah, or *some* prophet or other, by whose mouth God would or had declared his intentions to the Jews, sometimes one prophet and sometimes another, yet chiefly *Isaiah* himself. How little then did Grotius differ from this late expositor in having substituted *Jeremiah* as meaning *my servant* and prophet? It may be almost said that Saadias prophesied of the interpretation by Rosemuller; and as all those Jews profess in their notes to be guided throughout by their own conceptions of the meaning of the text, it would be uncandid to suppose that they were secretly influenced by enmity to Christianity any more than Grotius and Rosemuller, both professedly Christians.

I will quote some part of what Rosemuller says on this subject, and then others may judge whether Grotius did not express his own construction of those chapters sufficiently in saying *Congruunt potius in Christum*, i. e. *primarily* and *solely*; while Leclerc gives them only a *secondary* application to Christ and primarily to *certain pious Jews*, and while Rosemuller allows them no application to Christ whatever; more especially as it was a matter foreign to the chief object

in view by Grotius, which was to investigate what certain passages of scripture might mean, if literally explained according to the most grammatical senses of the text, which others before himself had explained *only* agreeably to their own conceptions of their typical or spiritual senses if applied to Christ, and in senses different from one another. Now Rosemuller says, "Vix dici potest quam inanem operam in hac Isaiæ particulâ navaverint Christiani interpretes; vaticinationes de Ecclesiæ Christianæ fatis ferè ubique in illa expressas fuisse plerique statuunt, horum igitur hariolationes sine damno ignorabimus. *Præf. Scholia in vetus test. tom. iii. sect.* 3. *Lips.* 1793.

Accordingly, throughout all his subsequent notes on the fifty-second and fifty-third chapter, he never allows that any one sentence whatever has even a *secondary* reference to Christ, but that all are solely predictive by Isaiah of facts and circumstances concerning the conduct of the Jews, and the propriety of God's dealings with them in consequence of their future neglect of the denunciations against their misconduct which *would* be made by his prophets *Jeremiah* and others; so that *my servant*, according to him, always means either the first predictor Isaiah himself, or some later *prophet*, Jeremiah, or some other, who lived during the time of the captivity and *would* repeat to the same purport as Isaiah 100 years before. This explication of these two chapters he supports still further as the right one in an *Additamentum* at the end of his notes on Isaiah, which it may be acceptable to your readers, if I transcribe verbatim, since they may otherwise have no opportunity of knowing his opinions on this subject, and at the same time of perceiving how far this

last

last commentator supports the interpretations of Saadias and Grotius.

"Magna est interpretum dissensus, quisnam sit *Servus Jehovæ*, de quo hic multa præclara in c. lii. et liii. Sunt, qui *Messiam* a vale hic describi putant, id que maxime ob Matth. xii. 18—21, ubi locus noster ad Jesum Messiam repertur. Sed constat evangeliorum scriptores ex singulari quadam scripta sacra interpretandi ratione, quæ tunc inter Judæos recepta esset, multa prophetarum aliorumque scriptorum Hebræorum loca de *Messia* interpretatos esse, quæ e scriptorum consilio de *aliis personis* agerent. Quare, ubi de sententia et scopo loci alicujus ex libris Hebræis questio agitur, novi testamenti auctoritas est nulla; sed semper ex scriptoris Hebræi contextu sententiarumque serie sensus erit investigandus. Atque nostrum quidem hic Messiæ mentionem facere *potuisse*, qualem quidem fingere solerent illius ævi scriptores, nec vetat res ipsa, nec orationis nexus; unde etiam nonnulli ex Hebræis eruditi, veluti Kimchius, *quatuor* commata priora de Messia sunt interpretati. Sed quum in toto hoc libro *Servus Jehovæ* semper sit vel *propheta* vel *populus Israeliticus*, ut mox probabimus, nunquam Messias, et præterea versus septimus illum Jehovæ *ministrum*, de quo sub hujus capitis initio, eundem libertatem ex exilio annunciantem describit (vide meam interpretationem) illa sententia parum est probabilis. Sed multo minus etiam vero est similis eorum sententia, qui *Cyrum* hic intelligi volunt, de quo supra 41, 25. Nam et hic nec unquam *Jehovæ minister* appellatur, nec quo juro tam præclara de ipso dici potuerint, qualia legimus, facile patet. Sed quod rem plane perficit, est caput 49, huic loco plane parallelum, quod nemo facile ad *Cyrum* retulerit.

retulerit. Ac mihi quidem non ita difficile intellectu videtur, quamnam personam noster hic describat. Etenim cum *ministri Jehovæ* nomine nunc *propheta* appelletur (veluti supra 20-3, infra 44, 26, et 50, 10) nunc *populus Israeliticus*, et is quidem sæpius in his capitibus, vid. 41, 8—42, 19—43, 10—44, 1, 21—45, 4—48, 20; iis in locis, ubi ejus personæ, quæ *ministri Jehovæ* appellatione indicatur, nomen non est adjectum, ex contextu atque ex iis rebus quæ de illa persona dicuntur, quisnam sit intelligendus, debebit judicari. Atque illa quidem, quæ hoc loco *ministro illi Jehovæ* tribuuntur, non *populum Israeliticum* sed *prophetam* innui claré ostendunt. Primo enim nunquam populus Israeliticus *afflatu divino* instinctus dicitur, sed semper propheta, vid. 48, 16—59, 21—61, 1: deinde verba ver. 5, 6, de *propheta* esse intelligenda, patet ex 49, 6, ubi confer notam. Denique versus noster *septimus* sensu prorsus convenit cum cap. 61, 1, ubi *prophetam* loqui, nemo negabit. Præterea, quam bene omnia, quæ hic legimus, *prophetæ* conveniant, ex ipsa nostra interpretatione, puto, patebit."

" Sunt interpretes non minus docti quam acuti, qui in priore parte *cap.* 49, *Israelitarum piorum*, sive *paucorum* illorum, qui Jehovam colerent, cætum, sub *ministri divini* persona inductum a poeta putent. Quam sententiam quidem non parum commendat vers. 3, ex quo primo aspectu colligeres, *populum Israeliticum*, ut sæpe alias, ita hoc in loco vocari *ministrum Jehovæ*. Fateor me ipsum diu fluctuatum esse inter illam interpretationem, et eam, quæ de *Vate* hæc omnia dicta accipit. Re tamen diligentius perpensa, cum omnem reliquam hanc orationem multo facilius ad *prophetam* quam ad *populum* referri sentirem,

tirem, versum illum *tertium* aliter interpretandum esse intellexi, quam primo obtutu accipiendus videtur. Succurrit deinde dubitanti etiam hoc, quod, qui de se ipso absoluté in prima persona loquitur, semper est horum Vaticiniorum auctor i. e. Jehova, sive qui ab ipso suggesta enuntiat *Vates*." p. 266.

Now why should Saadias and Grotius be accused of injury to Christianity more than Leclerc and Rosemuller, on account of all of them thus searching out the primary and literal senses of the prophetic words of Isaiah concerning the conduct of Jews afterwards, and the future admonitions to them by the prophets Jeremiah and Ezekiel relative to the captivity and restoration from it, when even Lowth, Bishop of London, found no objection against explaining *literally* those words of chap. lii. 7, " How beautiful upon the mountains are the feet of him that bringeth good tidings—that saith unto Zion, thy God reigneth;" and as meaning *the good news of the deliverance from Babylonish captivity* (vid. his note 7) notwithstanding that he afterwards adds " The ideas of Isaiah are in their full extent evangelical also, and accordingly St. Paul has with the utmost propriety *applied* this passage to the preaching of the Christian gospel." Let us be uniform in our judgments of others, if we wish to be just and candid and not humoursome in accusations.

I have only to add, that it may be proper to produce an example from the Talmud, that it actually on the contrary explains these chapters of Isaiah as meaning immediately the *Messiah* only without any mention of Jeremiah or any literal and other primary interpretation whatever; and among several others Raymund Martyn

supplies

supplies me with the subsequent one—"In ch. liii. 4, *Ipse infirmitates nostras accepit, &c.* Judæi hæc de Messia explicunt in glossa Talmudica tract. *Sanhedrin cap.* 11. i. e. Ipse etiam Messias plagis officietur juxta illud Esaiæ liii. 5. *Ipse vulneratus est propter prævaricationes nostras, &c.* Etiam vers. 4. scriptum est, *vere infirmitates nostras ipse accepit, &c.*" p. 127. The same explication is given also in their Chaldee paraphrases, and in Talmudic authors, and in all their allegorical or typical commentaries writ since the Talmud; nay, Jarchi adds in general by the Rabbins, for on Es. lii. 13, he says, *magistri nostri piæ memoriæ affirmant hæc de Messia dici.* p. 429. Grotius then did not follow Talmudic fables, but the grammatical expositions of some modern critical Jews since the revival of learning in the west, and in contradiction to all former Jewish expositions in the Talmud and elsewhere. S.

P.S. I am now still more convinced that Nehumiah's prophecy is not to be found in Raymund Martyn's *Pugio Fidei* any more than in the Talmud, but that it originated with Galatinus, who seems to have been misled by a spurious book writ by some Christian in the name of a Jew, and it is not quite clear whether he had ever seen that book himself. For the *Pugeo Fidei* was writ and circulated in MS. long before Galatinus published his own book: now *Mausacus* in his Prolegomena to *Pugeo Fidei* accuses Galatinus of having copied from it almost every article, on which dependence may be placed as taken from genuine books of the Jews, but that he had intermixed many other articles copied by himself from spurious works, such as Martin had rejected: and among others that very

book

book *Gale Razeia*, which Galatinus quotes along with the other *opusculum* containing Nehumiah's prophecy, which is therefore equally liable to suspicion of being spurious. The words of Maussacus are as follow—"Galatinus *ex Judæo* Christianus, libros inde *Arcanis* Catholicæ veritatis, *Pugione fidei* nondum edito, publicare ausus est, ex quo quæcunque sunt bonæ notæ in sua *Arcana* transfudit, suppresso Martini nomine, *non paucis etiam dubiæ et incertæ fidei additis*; ex. gr. *Gale Raseiam* Rabbini Haccaclasch i. e. *revelans Arcana*—soli Galatino valde familiarem, et credendum est firmiter spuriumeum esse et suppositititium; ex Buxtorfii *Bibliotheca* discamus de ejus fide multos semper dubitasse, et ulterius advertendum est Judæis ipsis fuisse semper ignotum et ab iis nullo in pretio habitum, quamvis non erubuerit Galatinus eum tribuere celebri illi apud Hebræos magistro traditionum *Haccadosch* dicto; sed alii jam diu odorati sunt, magno illi Judæorum doctori et infestissimo Christianæ religionis hosti non posse assignari opus de mysterio Trinitatis ita distincté ut apud ipsum Athanasium tractato, et nec solidius vel fidei nostræ convenientius de eo aut de eucharistiæ sacramento disseratur apud patres ante concilium Nicenum; quod non omisere Casaubonus et Thomsonus notare, quando Scaliger per epistolas interrogavit, quî fieri potuit, ut magister ille, ob doctrinam Rabbenu Hakkadosch dictus a sua gente, egerit de transubstantionis similiumque vocabulorum explicatione: solus Galatinus ausus est *interserere hæc nauci et planè ridicula* inter innumeras alias auctoritates bonæ fidei a Martino nostro allatas."

The books mentioned by Galatinus immediately after seem to be of the same kind, namely, the *opuscula*

of

of Nehumiah and Haccanas, and as such to be included among those opposed above by Maussacus to the good authorities made use of by Raymond Martin.

S.

ERRATA.

P. 159, *for* Euzibæ *r.* Cuzibæ—165, on both legends *r.* or both, &c.—169, Sidum fuisse *r.* Siclum, &c.—uno licto *r.* Siclo, &c.—1000 years *r.* 100, &c.—176, δεcv *r.* θεου.

NOTE BY THE EDITOR.

The very profound learning, and deep reflections of my most ingenious Correspondent S. to whom this work is so much indebted, are at all times entitled to the highest consideration, but I doubt whether he has not in the present case misunderstood the assertions of P. M. who will probably in a future Number favour me by explaining his ideas more at large, which no man can do with more candour, more integrity, and a purer love of truth.

ART. XIV. *Old Poetry.*

[*Induction*

to " the compound of Sr. George Ripley, Chanon of Bridlington, dedicated to K. Edw. the 4th." from an old MS. The poem was written 1471, printed by T. Orwin, 1591, and afterwards inserted in Ashmole's Theatrum Chemicum, 1652. The author became a Carmelite at Boston, and died 1490.]

" Heart beginneth the compounde of Alchemye,
Made by a chanon of Bridlington, after his lerning in
At Yxing for the tyme he did ther wonne; [Italy,
In the which he declarethe plainelie
The secrets both of the sone and the mone;
How they ther kind to multiplye
In one bodye both must woonne.

The

The which chanon Sr George Rypley hight,
Exempt from claustriall obseruaunce,
For whom we pray both daie and night,
Sith he labored vs to aduaunce;
He torned darknes into light,
Intending to help vs vnto happie chaunce,
Giuing councle, that we lyue right,
Doing vnto God no displeasaunce.

Child of this discipline giue to me thie eare,
And harken vnto my doctrine, with al dilligence,
These wordes of wisedom in mynd loke thow beare,
Which be of old fathers true sentens;
Liue cleare in soule, to God make none offence,
Exalt the not but rather kepe the lowe,
Elles wil God no wisdom in the sowe.

From fayned doctrine and wicked thought
The holly scripture doth him withdraw,
Not willing to dwel wher sinne is wrought.
Dread God therfor and obey his law,
A right wise man forsaken I nener sawe,
Nether his seede begging bread for need;
In the holie scripture thus I reede.

Make wisedom therfore thie suster to be,
And cal vnto prudens to be thie frend;
For in the pathes of truth they wil guyde thee
With loue and honestie, whersoeuer thou winde,
The which vertues causeth, men to be curteous and
Pray vnto God therfore that thou maist finde [kinde;
Wisedome and prudens with mowth and mynd.

All mannor of good with the come shall,
And honesties by ther handes innumerable;
Thus into combrance shalt thow not fail
By the riches that be incomperable.
Worship and proffit both wil the able
To connyng with continual manner and grace
Both now and after thie liue's space.

For

For the benefit which they do bring
In part and in nombre by sapience,
To him I can compare nothing.
No riches nor yet spices of redolens,
Aboue al treasure such is thie excellens
That whatsoeuer pretious is
To him compared is but as clay I wisse.
Infinite treasure to many they be,
He that vseth these frendship he shall haue
With God in heauen, and ther him see,
After them busilie therfor see thou craue,
For body and soule both wil they saue,
And ther in goods they multiplye
And befor princes they dignifye.

Think how Adam lost his kingdome,
Sampson his might which was so strong,
King Salamon also lost his wisdom,
Dauid was punished for his wrong,
And in ok by the hear faire Absalon hong,
King Ezechie by his sicknes had punishment,
And many mo for synne were shent.

But se howe other which liued wel,
And vnto God made none offence,
Such chastement did they never feele,
But God shewed vnto them benevolens:
Enoch and Ely were caried hense
To paradice, as other good liuers were,
And rewarded in diuers manner.

Som had great fortune, and som had conninge,
Some peace and som had great riches;
Som conquered landes to ther wonnyng,
Some were exalted for ther great mekenes:
Of tyrants, lyons, and hoot furnaces,
As Daniel and other in many a place,
Thus to good liuers God sent great grace.

And

And to sinners for punishment
Some to amend their liues had spare.
Some sodenlye with fier from heuen were brent
As sinful Sodomites put from al grace
With Deron and Abiron, and other in many a place,
Which sank for synne to endles woe,
Thus for ther sinnes to pains they go.

God hath rewarded both evil and good,
And this may rest in thy thought,
From al sinful lyving chang thy moode.
Yf synnful people this wel vnderstand
They wold be a feard God to offend,
And some their sinful liues wold amend,
And so shalt thow best vnto wisdom wend.

Therfore with God loke thow beginne,
That he with grace may dwel with the;
Humble thy self to do his wil,
And in the knowledg of his great privytie
Norish vertu, and from al vice flye,
And trust me wel he wil the disclose.
——————[Line wanting.]——————

Keepe them then secret, and for me pray,
And to God with them, whatsoever thou may
For the tyme thow shalt this lyf enduer;
That after thie end thou may be suer
In heuen for to rewarded be
By God's mercy therto remayning,
The which I beseach him to graunt both the and me."

[The MS. is of earlier orthography than Ashmole's copy, and appears to have been made before Orwin printed it, there not being Ripley's Epistle to Edward then first added. It is in the possession of Mr. John Scott, Strand. The whole is in seven-line stanzas; and the contents following the above are a prayer, five stanzas; an introduction of twenty-four stanzas; the work in twelve chapters, viz. Calcinacion, twenty-two stanzas; Dissolution, fifteen stanzas; Separation, eighteen stanzas; Conjunction, fifteen stanzas;

Putrifaction, fifty stanzas; Congelation, thirty stanzas; Cibation, six stanzas; Sublimation, eight stanzas; Fermentation, nineteen stanzas; Exaltation, eleven stanzas; Multiplication, nine stanzas; Projection, eight stanzas; then Recapitulation, eleven stanzas; Proof of diverse things, fifteen stanzas; and Explicit.]

Conduit street. J. H.

ART. XV. *The Ruminator. Containing a series of moral, sentimental, and critical Essays.*

N°. XL.

Story of an eccentric Character, continued.

TO THE RUMINATOR.

SIR,

Longford told me one day, with eyes of fiery agony, the scandalous rumours which were abroad regarding him. He possessed in the latter period of his residence among us a horse of uncommon power and beauty; and he rode him with admirable skill and boldness. He knew all the purlieus and intricacies of the forest; and was often seen glancing with rapidity along its bye-paths to the surprise and consternation of those inhabitants, to whose occupations, obscurity and concealment were necessary. The love of adventure, the movements of an active spirit, and a fondness for the wild scenery of Nature, were the probable causes of these excursions. Even the night did not restrain him; and moonlight rides were not unfrequent. Well aware that he might meet hardy vagabonds, on whose employments he might intrude unwelcomely; and whose resentment he might incur, he went armed with a

sword

sword and pistols, which he wielded with such a fearless dexterity as overawed those, who were otherwise inclined to disturb him.

Several daring robberies had been at this time committed in the district by a person unknown. Vulgar report soon afterwards fixed them on Longford. He communicated the dreadful calumny to me with a degree of agitation which alarmed me for his intellects. To me assurances of his innocence of crimes so shocking and degrading were utterly superfluous. Yet I could not conceal from him that his mysterious history would give colour to such an idea with others. Even this did not wring his secret from him. His bosom swelled; and the flame of indignation darted from his eyes. "Am I indeed sunk so low as this;" said he: and a flood of tears relieved him. "My enemies," he continued, in a more plaintive tone, "may now triumph indeed! and as I have been long surrounded by spies; and have several times nearly fallen a sacrifice to their machinations, they may now perhaps succeed in getting possession of my person, and even taking my life. My father fell a victim to their contrivances; and nothing would gratify them like extinguishing me, the last remnant of a race, whose story is a blot on the pages of history, and the just succession of lawful governments!"

I heard these indistinct allusions with interest and awe. They were strange and wonderful. But I will confess that with all my partiality for Longford there was one suspicion which I could not entirely subdue. I doubted whether there was not in his character a mixture of insanity; and whether this was not the prevalent topic on which it hinged. It is often on one single

subject that this disorder betrays itself; and there is no fancy so common in a disordered brain as its rights to a princely rank. His hints however were so rational, even on this point, that on the whole my opinion preponderated in favour of his soundness of mind.

Great inquiries about him were now made by distant emissaries; and savage-looking runners evidently dogged his rides and walks. He saw them himself; and I saw them still oftener than he did. He felt the insult; but he was undaunted. His dauntless state of mind did not arise from ignorance of his danger: he knew it well; and was perfectly convinced that any slight colour for destroying his liberty or even his existence would be embraced. It was only when he looked on Ellen, that his heart was softened, and he wept. Neither Mr. M—— nor Ellen gave a moment's credit to the cruel attack on his character; but it materially aggravated the difficulty of a parent's determination; and wounded the delicate feelings of the daughter without diminishing her affection.

"The world," said Longford, "will smile at the assertion that there is a conspiracy carrying on against my person; and that my life is aimed at; they will consider it the whim of a heated head, or a perverse temper. I repeat the accusation; and can prove it by incontrovertible facts. You will too soon, I fear, have proofs before you, as I have had. But when I am seen here no more; when I fly from hence as the only mode of securing my freedom; and a painful existence which my duty rather than my inclination impels me to preserve, retain your confidence in me, protect my reputation, and be kind to my memory! Time will, I

trust,

trust, unveil this melancholy mystery, and shew what I have been; what I am; and what I ought to be!"

He left us on the evening on which this conversation happened with more than usual gloom. His eyes had long been fixed on Ellen while his lips refused to utter a word. When he rose to take leave, the agitations of his countenance were dreadful; he cast on Ellen a look almost of despair, he pressed my hand with a tremulous fervour which I shall never forget; and he tore himself away.

We heard nothing of him for three days; on the fourth we were all looking just before the commencement of twilight on the openings of the forest from the drawing-room window, when we saw a horseman at full speed, with his sword drawn, pursued by four others; and the instant he reached some high pales that separate two divisions, and seemed an insurmountable barrier to his escape, he spurred his horse, who with a tremendous spring cleared his leap, and escaped his pursuers. Our eyes were all fixed on him; and we could hardly breathe during the tremendous suspence. Ellen, who had been gazing without the utterance of a word, screamed and fainted. And in less than ten minutes Longford, in the very dress of the horseman whom we had seen, burst into the room, and fell almost senseless into my arms.

As soon as he breathed again, he cried wildly, "Am I safe? Where is Ellen? Protect me, till I have taken my last leave of her: Give me fair play: let me fight the assassins: but do not allow them to come four upon me at once!"—His countenance shot fire; and his teeth gnashed with agony. He relapsed for a few minutes into insensibility, but gradually recovered his composure.

He told us his attackers were known desperadoes, often employed in the most daring functions of the police, but as often colouring under this mask acts of private revenge and murder, for which they are hired by enormous bribes. It is their practice to get false information lodged against the persons intended to be attacked; and thus they proceed armed with a distortion of the powers of the law. They had now been sent down from London, at an incredible expense, to take advantage of the reports of robberies committed in this neighbourhood. The same men, for they in vain attempted to disguise their persons, had once committed an assault upon him before; and had kept him in custody for six weeks, when he escaped from them by a miracle. As Mr. M—— was an intelligent, firm, and active magistrate, it was probable they might not immediately venture into his house for their purpose; but Longford had no doubt they would way-lay him in some way, from which it would be scarce possible finally to protect himself. He hinted that persons in power were his decided enemies; and would wink at no light stretch of authority to obtain the command of his person. M—— who had formed a high idea of the purity of administrations, and of the exercise of laws and institutions, would have blamed Lonfgord for these insinuations, under less provocation. He still thought him mistaken, though he did not add to his sufferings by contradicting him.

For more than a week Longford was kept quiet in M——'s house. During this time he still made many allusions to his story without explaining it, and persisted in his certainty of a conspiracy against him, of which there were indeed too many confirmations

without

without doors. Wretches in disguise haunted the avenues to the house, and beset the servants and visitors. But hitherto in vain.

In the mean time Ellen's anxiety grew with her attachment: her health suffered; and even her beauty declined. She spent however those precious days principally in the company of Longford, in whose interesting manner, rich stores of knowledge, and affecting eloquence, she found new objects of admiration. With a wild fancy and an agitated heart even his confusion was frequently eloquent! the various scenes in which he had been engaged gave a romantic colour to all his allusions; and sentiment of the noblest and most glowing hues flowed from him as from a fountain. Indignant, irascible, yet instantly relenting; impetuous; daring, yet in a moment melted with tenderness; acquainted with the diversified tints of "many-colour'd life," having learned to weep "at the woe of other's by his own;" and deeply touched with the softest of human passions, he had within him all the ingredients that give interest and delight to the powers of conversation. Not indeed those powers which are pleasing to dull men, and mere men of business, who stared at him with a stupid wonder; and only pitied his ebullitions as the symptoms of insanity: but such as are admired by people of cultivated minds and refined dispositions.

I compassionated the situation of sweet Ellen from the bottom of my heart. Her attachment became too like idolatry; and her sublime affections irradiated, yet wore her beautiful person. To her Longford, no doubt, communicated many particulars of his life, which he concealed from others; but I do not yet

know that he gave her a perfect explanation. Her virtue was too great to permit her to fly with him, and be the partaker of his adventures; nor did he wish it. He had too many hardships and dangers to encounter to desire that she should be a sharer of them. And he seemed perfectly convinced of the impossibility of long remaining in safety in his present situation. The idea of the separation was inexpressibly dreadful to both.

I have recovered one of his poetical addresses to Ellen on this occasion, which I will insert.

"*To E. M.*

1.

"Soft is the fairy beam that plays
Within that eye's too mournful sight;
Yet dangerous is it still to gaze
Till my soul melts in fond delight.
O hide that lovely face,
In which entranc'd I trace
An angel's goodness with an angel's grace!

2.

Tear the delusion from my view;
Soften no more my yielding heart:
Those features of celestial hue
Raptures too high for earth impart!
For this shall I adore
A few short hours; and then deplore
Thro' all my darkening days the transient pleasure o'er!

3.

Yet cast that heavenly ray again
Upon my languishing desire;
And tho' the bliss be mix'd with pain,
Once more relume the rapturous fire!

The

The memory still
Of that delight will fill
My years of future gloom with many a melting thrill.

4.

O why, adown that lovely cheek,
Steals, Ellen, the contagious tear?
Does it a doubt of Longford speak?
Is it the mark of love or fear?
O let me drink those drops divine,
And, as the compact thus I sign,
E'en tho' the poison kills, a moment think thee mine!

5.

Upon my ravish'd ear bestow
The tones of that enchanting voice,
And from thy bosom's fountain throw
The treasures that my soul rejoice,
For tho' thy beauty charm,
Yet, lovelier than thy form,
Do gems of mental light thine inward spirit warm!

6.

O let me fold thee in mine arms,
And press thee to this last embrace,
Forget one moment all alarms;
And ages in that moment trace!
Then if my destiny
For ever bids me fly,
The point of earthly bliss I taste before I die!"

N°. XLI.

The same Story continued.

TO THE RUMINATOR.

SIR,

Longford at length ventured to his own cottage, whence he dispatched a note to M—— the next morning to announce his safe arrival. Another day passed; and

and a third; and all was well. On the fourth he was expected again to visit M——'s house; but he came not. Uneasiness and alarm pervaded the family: night arrived; and brought no intelligence of him. A servant was dispatched to him; and returned with an account, that he had left his home in the morning to dine at M——'s; and they had not since heard of him.

Day followed day; but no information of him could be procured. Every rap at the door, every tread of a horse was listened to, with a sick and fearful trembling. Ellen very soon sunk into silent and almost motionless despair.

At last a note without a postmark, and by what conveyance is unknown, reached the house. It contained these few lines in a hurried hand, and on a torn scrap of paper:

"My Dear Friend,

"I have been trepanned, imprisoned, and all but murdered: I do not yet despair: I may escape; if I do not, death will be a grateful release: tell Ellen to pray for me; and then we may both be happy: cherish my memory, my dear friends; and if you hear no more, remember that the last dregs of the house of ——— have expired!"

From that hour no further intelligence was received of the amiable, highly-endowed, and unfortunate Longford. For a little while Ellen's gloom seemed to yield to the illusions of a fond imagination. She wandered in the wood-walks, and sat for hours in the melancholy stillness of the churchyard, talking to herself, and apostrophizing Longford's absent spirit. It was deemed most prudent to indulge her in her affecting occupations. She gathered turf, and reared a little heap which

she

she called his grave; and steeped it continually with her tears. She decorated it almost daily with some wild poetical address, of which the following is at least rational and simple.

"*Poetical Address to a Turf, raised as a memorial of the Grave of Longford.*

1.

"O humid Turf, didst thou indeed
The form of him I love enshroud,
Then every flower, that decks the mead,
Should of thy sacred soil be proud.

2.

And I would sit from morn till night,
And dew with tears thy fragrant heap,
And invocate each holy sprite
Round thee eternal watch to keep.

3.

Then that illumin'd restless frame
My heart would know to be at peace,
And his glad soul's immortal flame
Would from its earthly turmoils cease.

4.

Now wears away my sinking mind
Beneath Conjecture's wearying pain;
While, if to certain woe resign'd,
I could the weight of grief sustain.

5.

O Turf! on thee with fervent prayer
I kneel! if freed from human chains
My Longford's spirit roves in air,
O let him listen to my strains!

6.

Let him before my tranced sight
Some vision of his fate impart;
Tho' mix'd with trembling and affright
'Twill comfort still my aching heart!

7. Then

7.

Then I will soothe this feverish brain
With memory of his former love;
And calm this bosom till again
I meet him in yon realms above!"

These temporary rays of Ellen's mind however gradually faded away, and her intellects sunk into a frightful and unchanging darkness. I remember her when her wild fancy subdued by tenderness was in one of its sweetest humours. It was by far the most affecting sight I ever beheld: yet it approached the nearest in some of its traits to my ideas of a superior order of beings. To those who can admit beauty to be consistent with a certain degree of paleness and languor, she was more beautiful than painter ever drew. Her brown hair fell negligently over her face and shoulders; and her wild eyes, gazing by fits as if she saw not; and then lighting up into an ineffable kind of sweetness as some soothing image crossed her mind, filled one with a mixture of love, pity, admiration, and awe, which overcame and electrified the soul. As the friend of Longford she often threw herself on my protection with such powerful appeals to my heart, that I have wept with her for hours. Then her eloquence was so touching, and the play of her ideas so unexpected and brilliant at those short periods, when the beams of hope gave elasticity to her spirits, that one was carried away into a kind of fairy-land, and listened to her, as if she was inspired.

But these bright days, as I have said, lasted only a little while: the period of impenetrable gloom came, and soon ended in decay and death, before she had completed her twentieth year. I visit her grave continually; and never cease to consecrate it with my tears.

tears. My heart thrills whenever I think of her; and willingly would I suffer again the agonies I have often endured at the sight of her disorder, for the delight of hearing her voice, and beholding the charms of her inexpressibly interesting countenance. But this is a selfish wish! The dear angel is at rest; or rather enjoying that superior order of existence, for which her exquisitely fine faculties and pure heart were better adapted!

But my readers will be impatient to hear the fate of Longford! Alas! I cannot entirely satisfy them. That the same assassins, who pursued him in the forest, bore him away by stratagem or by force cannot be doubted. That he had no means of extricating himself; or even of applying for a Habeas Corpus, supposing the arrest to have taken place under the colour of some legal process, shews the extent of the conspiracy, and the power exerted in it; and gives suspicion that persons of no mean station or opportunity were concerned in it.

It is not easy to guess how an individual, with means of worldly offence so apparently inadequate, could be an object of such strange jealousy any where. But, in all nations, there are some, whose love of revenge the laws of their country cannot restrain, or whose officiousness mistakes opportunity for right.

Longford at any rate has not yet been heard of; and I cannot flatter myself that he is any longer in existence. If he lives, it is in some remote land, where he can find no means of communication with his European friends; and where he must have endured hardships too shocking to be contemplated, if they could prevent him from writing to those who certainly possessed his highest love and esteem.

It was my intention to have closed this letter with an account of the discoveries I had made, or the suppositions I had formed regarding his earlier history. But I have just obtained important additional clues from some papers, which he had left in the hands of Ellen M——, and which have now been committed to my care and inspection. It would be impossible, without more brevity than is proper, to include what it may be interesting to relate from them in the present letter: and I have no choice therefore but to reserve the termination of my story for another; which the lateness of the present month will not allow me time to write. H. St. F.

July 18, 1808.

ART. XVI. *Further remarks on the merits of Grotius.*

TO THE EDITOR OF CENSURA LITERARIA.

"SIR,

I beg leave to return my thanks to your respectable and learned correspondent *S.* for his obliging and ready attention to my request concerning the passage in Galatinus. It seems to me strongly to confirm the opinion which I hazarded of Grotius, with regard to his merit as a theological writer. He ought not to have mentioned so doubtful a circumstance as an undeviable fact; and if he chose to mention it at all, he should at least have quoted his authority for it. Both Bayle and Moreri say that Galatinus took the whole substance of his work from Porchet, without any acknowledgment of it, as Porchet himself had done confessedly from R. Martini's *Pugio Fidei*. This last work, written in the 13th century, was republished in the 17th. Which of these editions your correspondent has examined he does not say;

say; but it seems probable that the foundation of the story is to be met with somewhere in the first. I entirely agree with *S.* that Galatinus had never seen the *opusculum* to which he refers, though he speaks of it purposely in ambiguous terms, and that the story itself therefore stands on a very slight foundation. Happily the christian religion needs not such support; and it has received more injury from injudicious defenders than from open enemies. Neither of the Talmuds can be considered as any authority: they were compiled from traditions of which no other vestiges are extant; nor is it at all probable that any other antient *opuscula* are now in the hands of the Jews. For the Talmuds were a receptacle for every sort of tradition, however absurd, and however contradictory;* and Galatinus has been justly censured for paying too much attention to the Talmudic trifling.†

As to Philo, he is not singular in supposing him to have been the author of the Book of Wisdom, for Jerome mentions this to have been the opinion of some of the ancients. The Council of Trent, in conformity with some of the more ancient councils, considers this book as canonical, and it is so received at present in the Roman Catholic Church. Accordingly, in Duhamell's edition of the vulgate, this passage, ch. 11, 12, and 13, is applied to Christ. "Quæ sequuntur, apertam de Christi passione continent prophetiam." I know

* As a proof of this, the great Rabbi Hillel affirmed, that King Hezekiah was the expected Messiah; which was very properly contradicted by R. Joseph, because Hezekiah lived under the first temple, and Zechariah prophesied of the Messiah under the second temple. R. Hillel ait: non debitur præli Messias. Jam enim compotiti illo sunt vivente Ezechia. R Joseph condona ipsi domine ipsius. Ezechias quando vixit? Stante templo primo. At Zecharias vaticinatus est sub templo secundo: *Exulta valde*, &c. Zech. ix. 9. Talmud Sanhedrin, xi. 36.

† *Nimio studio Talmudicarum nugarum.* Rainoldus apud Coch, Sanhed. xi. 37. in notis.

not

not what to make of υιος δεου; in Grabe's and the Vatican Septuagint it is παιδα Κυριε; with which our present translation agrees. But in the old version it is rendered *God's son.* Grotius gives a decided opinion concerning this Book of Wisdom, and as usual without deigning to produce any authority for it. He affirms that it was written by a Jew, after the time of Ezra, but before that of Simeon the high priest, and translated into Greek, with additions and alterations, by a certain learned christian. It seems, however, to be hardly doubtful, that both this work and Ecclesiasticus were written after the coming of Christ.

P. M.

Art. XVII. *Literary Obituary.*

1808. June 12. Æt. eighty-four, the Rev. George Ashby, B.D. and F.A.S. Rector of Barrow in Suffolk, and formerly Fellow of St. John's College, Cambridge. He was of a Leicestershire family: his knowledge in antiquities was minute and extensive—on which subjects he had been many years a correspondent in the Gentleman's Magazine. He had been blind some time before his death.

July 19. At his house in High-street, Mary-la-bonne, in the seventy-first year of his age, Alexander Dalrymple, Esq. a man who, by his abilities and the incessant labour of half a century, had attained the well-earned reputation of undisputed pre-eminence beyond all his contemporaries in the important science of Hydrography. Mr. Dalrymple was dismissed from his situation of Hydrographer to the British Navy on the 28th of May last; and we understand, that, in the opinion of his medical attendants, he died in consequence of vexation resulting from that event. He left behind him a paper explanatory of the transaction.

T. Bensley, Printer.
Bolt Court, Fleet Street, London.

CENSURA LITERARIA.

NUMBER XXXII.

[Being Number XX. of the New Series.]

ART. I. *The fable of Ouid treting of Narcissus; translated out of Latin into Englysh mytre, with a moral ther vnto, very pleasante to rede. MDLX.*

" God resysteth the proud in euery place,
But unto the humble he geveth his grace:
Therfore, trust not to riches, beuti, nor strength,
All these be vayne, & shal consume at length."

Imprynted at London, by Thomas Hackette, and are to be sold at hys shop in Cannynge strete, over agaynste the Thre Cranes. 4*to.* 18 *leaves.*

MR. STEEVENS, in his list of ancient English translations from classic authors, has dated this early version 1590;* or the printer may have done so, by reversing the figure of 6; since the true date must have been observed by him either in Pearson's catalogue, in Herbert's Ames, or in Warton's History. Excepting the translation of Caxton, this seems the oldest specimen of an attempt to transmute any of the

* Reed's Shakspeare, Vol. II. p. 106.

fables of Ovid into English metre: though such a circumstance might not be adverted to by Mr. Warton, when he slurred the unknown writer by saying his name was "*luckily* suppressed."* Ritson, however, does not concur in thinking it altogether suppressed; since he assigns the production, unhesitatingly, to Thomas Howell, in consequence of these initials at its close, "Finis. Quod T. H."† As I never have had an opportunity of glancing at Howell's original poesies, (of which two collections are presumed to exist) I am neither prepared to confute nor to corroborate the assumption of Ritson, by any correlative proof. If the love-song "of disdainful Daphne," in England's Helicon, can be traced among the poetical devises of T. Howell, in 1568 or 1581, the present versifier must be regarded as a different personage; his style being more antiquated by nearly half a century. Near the commencement and close of his moralisation he speaks of his "youthful yeares," and of his intention to persevere in labours like the present, when more wit and more knowledge should awaken him to riper undertakings.

It is now time to produce a brief sample of this metrical version from the third book of the Ovidian Metamorphoses, and it will be found nearly on a par with Turbervile's translation of the Epistles, which appeared about seven years afterward. The following passage is rendered from *Fons erat illimis, nitidis argenteus undis:* l. 407, et seq.

"A sprynge there was so fayre,
that stremes like sylver had,

* Hist. of Eng. Poetry, III. 417. † Bibliographia Poetica, p. 250.

Whiche

Whiche nether shepardes happe to fynde,
nor gotes that upwarde gad
Uppon the rocky hyls;
nor other kynde of beste;
Wyth flashyng feete to foule the same,
or troble at the leste:
Wherin them selves to bathe
no byrdes had made repare,
Nor leffe had fallen from any tree
the water to appeare,
About the which the grounde
had made some herbes to growe,
And eke the trees had kept the sunne
from commynge doune so lowe.
Narcyssus theare through heate,
and wery hunter's game,
Glad to take rest, dyd lye hym downe,
and fast beheld the same:
And as he thought to drynke,
hys fervent thurste to slake,
A dryer far desyre hym toke,
by lokyng in the lake:
For seynge, as he dranke,
the image of hys grace,
Therewyth he, rapt, fell streyght in love
with shadowe of his face." &c.

This fable extends to five pages: the moralisation thereupon, to twenty-six. And in the latter, persons scriptural and mythological, topics sacred and profane, are mingled together so as to produce no very felicitous effect. But the versification is superior to that employed in the Fable, and the lines in general have more cadence. I transcribe a few stanzas, in verification of these remarks.

" The ryche & proude, dysdaynefull, welthye man,
That Lazarus forbad the crommes to eate
Whiche from his borde shoulde fall, mighte after ban
His mouche aboundance and his dentye meate,
Which was the cause of all his torment greate;
Yet, yf he coulde have used well his gayne,
He lyttel shoulde have had of all his payne.

Now Cressus* eke, the welthy kinge of Lide,
Whose soms of goulde wer passinge to be toulde,
Dyd se at laste his ritches wolde not byde
(As Solon sayde) his ende that did behoulde.
Wherfore, we prove, who putteth truste in golde
Or slypper † welthe, are seene in care to dwell,
And lose, at laste, the good they like so well.

Of strengthe agayne who will him selfe avaunce,
Shall se that conqueste goes not all by myghte:
This David made the Phelystins to graunte,
That slue there giaunte Golyas, ther knighte,
Agaynste the which no man the thought to wyghte;
For al his pride, yet sawe they, at the laste,
Him overthrowne and ded, by Davydes caste.

Nowe Sampson's strengthe that caused all this woe
I overpas, and Miloe's mighte so straunge
That coulde induer a forlonge wel to go,
And on his backe an oxe to beare the raunge;
For all his mighte to weke estate did chaunge,
When that his strengthe did bringe his latter [h]oure
To show the ende of myght and mortall power."

Two other selected stanzas may serve to exhibit his dialectic skill.

" Who thinkes he hath more then he doth posses,
In this not only is dysseved quite,
But hath so moche of that he hath the lesse,

* Cræsus, King of Lydia. † Slippery, unstable.

Of

Of wit I meane, wherin who shall delyghte
More than he oughte, him selfe doth this dyspite
Unwittinge clene, the more he thinkes he hathe
Even by so moche hath lesse, as Plato sayth.

So he that demes his witte above the reste,
So moche the lesse then others hath hereby;
And he that thinkes his one of all the beste,
The worst of all it reason will replye:
Although the same he never can espie,
Bycause he trusteth the lying well of prayse,
Whereby his wit and all he hath decayes."

On the back of the title fourteen lines are addressed by "the printer to the booke," and a prose argument of the Fable follows on the next page.

T. P.

ART. II. *The Arte of Reason, rightly termed Witcraft;* teaching a perfect way to argue and dispute. Made by Raphe Lever. Seene and allowed according to the order appointed in the Queene's Maiestie's iniunctions. Imprinted at London by H. Bynneman, dwelling in Knight-rider streate at the signe of the Mermayde. Anno* 1573. *These*

* This novel term is thus expounded by the author. "WITCRAFT: *virtus vel ratio disserendi.* If those names be alwayes accompted the best, which doe moste playnly teache the hearer the meanyng of the thyng that they are appoynted to expresse; doubtlesse, neyther *Logicke* nor *Dialect* can be thought so fit an Englishe worde to expresse and set foorth the Arte of Reason by, as *Witcraft* is: seeing that *Wit* in our mother toung is oft taken for Reason, and *Crafte* is the auncient English woorde whereby wee have used to expresse an Arte; whiche two wordes knit together in *Witcrafte* doe signifie the arte that teacheth Witte and Reason. And why shoulde handcrafte and witchcrafte bee good Englishe names, and starcraft and witcrafte bee none?"

Bookes are to be sólde at his shop, at the north west dore of Paules Church. Small 8vo. pp. 240.

This is likely to be one of the most rare of our early treatises on logic, since it escaped the notice of Mr. Chalmers, when he formed his list of such scholastic books as Shakspeare might have used.* The author's preface is dated from Durham, (Nov. 24, 1572.) Wood says he was archdeacon of Northumberland, but resigned this preferment in Oct. 1573.† From a dedication to Walter Earl of Essex, it appears that he had been appointed *reader* to his Lordship nine years before the publication of this treatise, which he was chiefly induced to compose in consideration of his former lack of skill in logical matters, and to supply the deficiency which his Lordship is supposed to have experienced in his illogical tutor. For, according to the decision of Archdeacon Lever, "Verilye, it is requisite in all them which shalbe Readers to men of noble birth, that besides knowledge and diligence to teach, they have also a certaine sleight and cunning to cause their scholers to delight in learning; and so to use the matter, that personages of high estate be neither drawen from the love of their booke, by to muche forced exercise, nor suffered to lose their appointed time of studie, for lacke of a grave and allurable calling upon; for the one breedeth a lothsomnesse, and the other a forgetfulnesse."

From his Epistle Dedicatory the author proceeds to a

* See Apology for the Believers, &c. p. 551.

† Vide Athen. Oxon. I. 419. Fuller seems to consider Thomas Lever (a protestant divine and copious writer of sermons) as his *uncle*. See Worth. of Lanc. p. 115. Also Cens. Lit. vii. 160.

long

long Preface or "Forespeache," (according to his new-fangled dialect) and in this he labours to vindicate his use of new devised terms *loquendum ut vulgus:* but he speaks as though Dr. Wilson's "Arte of Logique" had not preceded his own, which it did more than twenty years.*

"Consider the case as it is. An Arte is to be taughte in that toung, in whiche it was *never written afore.* Nowe the question lyeth, whether it were better to borrowe termes of some other toung in which the sayde Arte hath bene written; and, by a little chaunge of pronouncing, to seke to make them Englishe wordes, whiche are none in deede; or else of simple usual wordes to make compounded termes, whose severall partes considered alone, are familiar, and knowne to all Englishmen? For trial hereof, I wish you to aske of an English man who understandeth neither Greek nor Latin, what he conceiveth in his mind when he heareth this word a *backset*, and what he doth conceive when he heareth this term a *predicate?* and doubtlesse he must confesse, if he consider the matter aright or have any sharpnesse of wit at al, that by a *backset* he conceiveth a thing that muste be set after, and by a *predicate* that he doth understande nothing at all.

"The like shall fall forth when comparison is made betwixt any of our new termes compounded of true English words, and the inkhorne termes derived of straunge and forain languages. For he that is an Englishman born and understandeth no toung but his owne, shal at the first eyther conceive the meaning of oure words by himself, or else soon learne them upon

* This is ascertained by its being inscribed to Edward the Sixth.

an other man's instruction and teaching. But for these inkhorne termes, it is certaine that he shall neither understande them by himselfe: nor keepe them in remembraunce when he is taught theyr signification of others, bicause the worde can make him no helpe.

"We therefore that devise *understandable* termes, compounded of true and auncient English woords, do rather maintain and continue the antiquitie of our mother tongue, then they that with inckhorne termes doe chaunge and corrupt the same, making a *mingle* mangle* of their native speache, and not observing the propertie thereof."

Much more to the same purpose is written in a similar strain. He afterwards acquaints the reader, that in his "three firste bookes" he has followed Aristotle both for matter and order; not only for setting forth more true and profitable things than others, but also "that his manner and trade of writing is more perfect and playner."

"As for Ciceronians and sugar-tongued fellowes which labour more for finenes of speach then for knowledge of good matter, they oft speake much to small purpose, and shaking foorth a number of choise words and picked sentences, they hinder good learning wyth their fond chatte. But in my fourth booke, which intreateth of the places, and sheweth a way how to provide store of arguments, I have thought good neither fully to folow Aristotle, nor yet anye other that I have seene: for Aristotle's invention serveth best for universitie men, when a question is brought to some generall issue, as to prove that the *backset* † is, or is not,

* This term was afterwards introduced by Puttenham into his Arte of English Poesie, and well applied to the odes and odellets of Scothern.

† *Backset*, prædicatum, consequens, attributum.

the

the *saywhat*,* the kinde, the propertie, or the*inbeer*† of the *foreset*."‡

Toward the close of this wordy "Forespeach," he complains that both his doings and his name have been misused in a book printed nine years back, and named "The Philosopher's Game, set foorth by Raphe Lever, and augmented by W. F." This book first appeared in 1562, and was entitled "The pleasaunt and wittie playe of the Cheastes," [Chess,] &c. In the following year the title was altered as above, and W. F. appeared as the author: but the name of Lever is not introduced by Herbert, and perhaps was soon suppressed. That *Lever* was the original composer of the work appears from his own confession: but he justly thought himself discredited and wronged, that it was published under his name without his knowledge or assent, changing his examples in a hundred places, and committing in each place a manifest error. "It were therfore to be wished (he adds,) that no man's work should be printed, nor no man's name put to any worke, excepte the partie firste knew therof, and were welwilling thereunto; and that they which take in hand to amend or augment another man's writing, should use certain markes whereby eche man's doing might appeare by it selfe. So should eche person beare the report of hys owne desert, whether it were good or bad."

A specimen or two of this conceited author's new devised vulgar terms of Art may not be unamusing.

* *Saywhat*, definitio. *Naysay*, negatio. *Yeasay*, affirmatio.

† *Inbeer*, accidens. (Glossarial Table).

‡ *Foreset*, subjectum, antecedens. *Endsay*, conclusio.

"Wordes

"Wordes are thus devided. Some signifie a thing that hathe his beeing by itselfe: some signifie a thing that hath his beeing in another.

The firste may be called an *inholder:* the seconde, an *inbeer.*

A *common inholder* is sayde of others; but it hathe not hys beeing in another.

A *sole inholder* is neyther sayde of any other thing besides it selfe; nor yet hath his beeyng in any thing but in itselfe.

A *common inbeer* is bothe sayde of others; and hathe also his beeyng in others too.

A *sole inbeer* hath his beeing in another; but it is not sayde of any other.

Divers kyndes whereof one is not subjecte to another, have sundrye kynreds and sundrie differences, as a *wight* and an *arte.*

For the kinreds of a *wyghte* are man and beaste: but the kinreds of *arte* are—the arte of numbryng, measuring, witcraft, speachcraft, starrecrafte, &c. Agayne, the differences of a wight are *flyable, goable, swimmable,* and *creepable:* for one wight differeth from an other by these meanes.

But the differences of *artes* are, some to teache, to number, measure, speake, reason, and to tell things to come."

In his second book of Witcraft we have the following compend of "Dainty Devises."

"There is a perfect saying, and an unperfect saying.

A perfect saying is devided into three sortes, into a *shewsay,* a *bidsaye,* and a *wishsaye.* In the first, we shewe or declare; in the seconde, we bid or commande; in the thirde, we wyshe or desire thinges to be or not

to

to be: for example, thus, John cometh hether, is a *shewsay:* come hether John, is a *bidsaye:* I woulde John came hether, a *wishsaye.*"

The author, it seems, intended to treat the public with a second volume of such grave fooleries, but the first may be conjectured to have proved *plusquam sufficit.* T. P.

ART. III. *Follie's Anatomie: or Satyres and Satyricall Epigrams. With a compendious history of Ixion's Wheele. Compiled by Henry Hutton, Dunelmensis. London: Printed for Mathew Walbanke, and are to be sold at Graies-Inne Gate.* 1619. 12*mo.*

Henry Hutton, we are informed by Wood,* was born in the county palatine of Durham, of an ancient and genteel family, passed some time at Oxford, either as an *hospes* or *aularian*, but minding the smooth parts of poetry and romance more than logic, departed it seems without a degree. His only publication is the present, which commences with verses to the reader, "upon the author his kinsman," by R. H. Verses by the author "Ad Lectores," and "to the worthily honor'd Knight, Sir Timothy Hutton." Nine satires follow: the first of which thus glances at the "Abuses stript and Whipt" of Geo. Wither, written probably in 1611,† though not published till 1613. They have been fully noticed in CENSURA, Vol. II. p. 284.

"I urge

* Athen. Oxon. I. 450.

† This probability I gather from the following passage, in Wither's "Warning-piece to London, discharged out of a loop-hole in the Tower;" and written in 1662.

"In

" I urge no time with Whipt stript Satyrs lines,
With Furie's * scourge whipping depraved times:
My Muse (tho' fraught) with such shall not begin
T' uncase, unlace, the centinell of sin," &c.

The characteristics of a bravado or town-gallant are thus given.

" Compile a sonnet of your Mistrisse' glove,
Copy some odes, t' expresse conceited love:
Ride with your sweet-heart in a hackney-coach,
Pick quarrells for her sake, set fraies on broach:
Use musick's harmony, which yields delight,
Under your ladies window in the night.—
Black-Friers, or the palace-garden † Beare,
Are subjects fittest to content your eare.
An amorous discourse, a poet's wit,
Doth humor best your melancholy fit.
The Globe to-morrow acts a pleasant play;
In hearing it, consume the irkesome day.
Goe take a pipe of *To*: the crowded stage
Must needs be graced with you and your page;
Sweare for a place with each controlling foole,
And send your hackney-servant for a stoole."

" In *sixteen hundred ten and one*
I notice took of public crimes;
With mine own faults I first begun,
Observ'd the changes of the times,
And what God had on me bestown,
Employed for the common good:
Therein I sought to find mine own
Which was so oft misunderstood,
That I, for being so employ'd,
Have been three times nigh quite destroy'd."

* In some editions of Wither's " Abuses Stript and Whipt," the print of a Satyr occurs with a scourge, and is called *Vice's Executioner*.

† Qu. Paris-garden? A noted place for bear-baiting, near the Globe theatre in Southwark.

To,

To, is Tobacco, as again appears in his account of a tippling poetaster.

" Give him a cup of ale, a pipe of To,
And let him to his private study go."
Hee'l breake a jest when he has drunk a glasse,
Which shall for currant 'mongst the tapsters passe;
And rime to any word you can propound,
Although a metre for it nere were found;
Write panegyricks in the praise of 's friend,
Make compleat verses on his fingers end.
He has a subject he did late invent,
Will shame the riming sculler, Jack a Lent: *
'Tis writ in print; perhaps you'l see't anon,
'Twas made of Robin Hood and Little John;
'Twil be discover'd er't be long, and lye
Under the bottome of a pippin-pye."

The following lines in the same satire refer to Sir John Harington's "Metamorphosis of Ajax,"† alias *a Jakes*.

" Jack out of office wee ere long shall finde
Ith' house of office, being mew'd, confinde;
Well though it be, yet for the Muses' sakes
Hee'l pen a pithie tractate of *A-jax:*
I wish he would reserve A-jax in minde;
'Twill serve but for A-jax, and come behinde."

I proceed to give a few selected specimens of the satirical Epigrams, which are in number 60.

* "Jack a-Lent his beginning and entertainment," &c. was one of the multitudinous skits of John Taylor, the Water-poet. See CENS. LIT. VI. 375.

† This very laughable but indelicate piece of pleasantry, was printed in 1596, and occasioned such displeasure in the royal circle, that the author was forbid the court for writing it. Vide Nugæ Antiquæ, I xii.

" *Malsters*

" *Malsters ill measure. Ep.* 3.

" Such Malsters, as ill measure sell for gaine,
Are not mere knaves, but also *knaves in grain.*"

" *De Equisone. Ep.* 4.

" Can Equiso be wavering as the winde?
Faith, no: for he is of a *stable* kind."

" *An action of the case.*

" Shouldring a minstrell in a lane, I broke
His violl's case by an unlucky stroke;
Who swore he would complain to vent his grudge:
And what care I what any law will judge:
For why?—I will maintaine it, face to face,
'T can be no more but th' *action of the case.*"

" *Ep.* 17.

" A cuckold is a dangerous beast. Why so?
Nam cornu ferit ille: caveto."

" *De Vinoso. Ep.* 18.

" Vinosus is a verbe, his person's good,
And must be form'd in the *potential* mood;
In which sole mood we find each drunken man:
For commonly they're known by the sign *can.*"

" *De Conspicilio. Ep.* 29.

" An aged man which spectacles did use,
Having them filcht, begun one time to muse,
Fearing the thiefe would not his sights restore,
But rather plot how to deceive him more.
' Feare not, said one, the matter is but light,
And ten to one, but they will *come to sight.*"

The following turn from Martial has been very similarly rendered by Harington and by Prior.

" *In*

" *In Lesbiam. Ep.* 38.

" The sanguine dye of Lesbia's painted face
Is often argued for a doubtful case:
The color's her's, she swears; (not so some thought it)
And true she swears: for I know where she bought it."

" *De Milone. Ep.* 49.

" Milo doth vaunt he's strong, and yet contends
To take the wall of open foes and friends.
Then sure he's weake who will in discord fall
For it; sith none but *weakest go to th' wall.*"

" *In Gulam. Ep.* 60.

" Base Gula, with his teeth and nails doth teare
The commons which he eateth any where:
Now we may say—what Gula doth assayle,
He will accomplish it with *tooth and nail.*"

" Ixion's Wheele" is the well-known mythological fiction drily versified. A single stanza will serve to shew the metre and the author's prodigal use of legal terms in the courts of the Muses.

" Suppose that earth impannel'd a *grand quest,*
And that the *barre of law* should reach this *act:*
It would be thought a *quære* at the best,
Sith *affidavit* of our conceal'd fact
Could not be made, whiles of each god's known shame
A sempiternall *probate* shall remaine."

The volume is closed by a " postscript to the affecting printer:" but, as the book is scarce, I have already given such parts of it as will best endure transcription. T. P.

ART. IV. *Propositio Clarissimi Oratoris + Magistri Johannis Russell decretorum doctoris ac adtunc Ambassiatoris*

Ambassiatoris x̃pianissimi Regis Edwardi dei gracia regis Anglie et Francie ad illustrissimũ principem. Karolum ducem Burgundie super susceptione ordinis garterij zc. +.

This rare and extraordinary article, printed by Caxton, was discovered in a volume, that seems to have been a common-place book of some literary scribe at the infancy of printing. It is printed on four leaves, quarto, beginning at the second side; the first page having 21 lines; pages 2, 3, 4, with 22 lines each, and page 5 only 12 lines. The remainder of the volume, containing about 140 leaves, is in manuscript. A portion is written on vellum, and, by a careful distribution, made to preserve the whole from any injury in gathering and binding.

It would be injustice to the discoverer not to give his own "reasons for supposing the oration to be printed by Caxton," which are to the effect following. "On referring to the typographical antiquities by Herbert, it appears that Caxton was appointed by a commission from Edward IV. in 1464, jointly with Richard Whetehill, to conclude a treaty of trade and commerce between that monarch and Philip Duke of Burgundy; whose son, Charles the bold, married Margaret (Edward's sister) in 1468. That Caxton resided at the court of the Duke of Burgundy also appears by the prologue to the *Recuyel of the historyes of Troy*, translated by him from the French, by command "of the ryght hye, myghty, and vertuose Pryncesse, *hys redoubted lady*, Margarete, by the grace of God, Duchesse of Bourgoyne, of Lotryk, of Braband, &c. whyche sayd translacion" was begun at Bruges, March 1st, 1468, and finished at Cologne, Sept. 19th, 1471, and there printed.

printed. The certificate of Charles Duke of Burgundy receiving the order of the garter is dated Febr'y 4th, 146[illegible]—" Charles par le Grace de Dieu Duc de Bourgogne, &c. Certifions et faisons scavoir a tous que par le Mains de Messire Galliard Signeur de Duras, Chevalier Thomas Vaghan Tresorier de la Chambre, Maister Jehan Russell Docteur en Decret Archediacre de Berkshire et Iarreteir Roi d'Armes conseilliers et Ambassadeurs de treshault et tres puissant Prince Edward, &c. &c.—Donnie en nostre Ville de Gand soulz nestre Grant seel le 4 jour de Fevrier l' An de Grace 1469."* At a ceremony, not only of English origin, but performed by Englishmen, a natural presumption arises that Caxton would of course be present; and that as he was then engaged in various literary pursuits, out of compliment to his countryman, John Russel the orator, and acting under the immediate sanction and patronage of the Duchess, he would produce a specimen of his art either as a curiosity of itself, or in compliment to the ceremony, and perpetuating an eulogium upon an order of which her brother and his royal master was sovereign. The types are similar with those used by Caxton in printing " the Dictes and Sayeings of the Philosophers," and expressly the same + is used, as appears at the conclusion of some of the sentences in that work."

These observations are supported upon minutely examining the other parts of the volume. The selections are principally in Latin, from the writings of Richard Hampole the hermit, and the legend of Saint Katherine; two or three short pieces of English poetry, and

* Appendix to Ashmole's Order of the Garter, p. 114.

one in prose, noticed in the following article. The writing and paper marks are certainly of Caxton's period.

The volume is in the possession of the Marquis of Blandford, whose collection contains many other specimens of the early printers. A full account of the work may be expected in Mr. Dibdin's new edition of the Typographical Antiquities.

Conduit street. J. H.

ART. V. *The xii profytes of tribulacyon* [on a riband over a square wood-cut filling the remainder of the page. Subject, our Saviour on the cross, small in figure, with blank label over; on the right, in front, an angel in kneeling posture pointing to him; behind, a man with heads of two animals on his left, and three women on the other side; a small figure beneath supporting a curtain with a man and woman thereon; probably to represent a thing past, as the betrothment of Joseph and Mary, small label sideways, blank; on the other side the cross Mary Magdalen, before her a sick man in bed, blank label crossing same; a demon on the earth in front with another blank label and a tower in the distance. Colophon.] *Thus endeth this treatyse, shewing the xii p̄fytes of tribulacyon. Imprynted at London in Flete strete, at the sygne of the sonne, by Wynkyn de Worde. The yere of our lord* M.CCCCC, xxx, *the* xxviij *day of Maye.* [On the following page the printer's device in three compartments, viz. 1. An irradiated sun central of two blazing stars with lesser ones black. 2. Caxton's small sign. 3. "Wynkyn

3. "Wynkyn de Worde" on twisted riband, greyhound couchant, sagittarius with arrow discharged; a rose central with border of leaves at bottom; the whole square on a white ground.] 4*to*. 20 *leaves*.

Upon a casual inspection of the Caxtonic volume, I discovered among the pieces in manuscript a copy of the first article in this work, varying in several points of orthography, and apparently of an earlier period. This coincidence seems sufficient proof of the above collection being made prior to printing the Profits of Tribulation. There is another edition by W. de Worde, without date.* For the purpose of comparison the manuscript (omitting abbreviations) is given at the bottom of the following pages.

At the back of the title—"¶ Here begyneth a lytell short treatyse that telleth how there were vij † maysters assembled togider, euerychone asked other what thynge they myght best speke of that myght please God & were moost profytable to y^e^. people. And all they were accorded to speke of tribulacyon. ‡

"The fyrst mayster sayd, that yf ony thynge had ben better to man lyuynge in this worlde than tribulacyon, God wolde haue gyue it to his sone; but for he sawe well there was no thynge better than it, therfore he gaue to hym & made hym to suffre moost tribulacyon in this wretched worlde more than dyd euer ony man, or euer shall. § ¶ The seco̅de mayster sayd, that

* Herbert, 206. The present edition unnoticed by that editor. † Sic.

‡ VJ. Vertuous questions and thanswers ensuyn, the which vj holy and wyse clerks assemblid to gedyr in the covrte of Rome; which was asshid and answerd by euerychc to other.

§ The first clerk said, that and if any maner thyng in this worlde had benn bettir thann tribulacoun vnto mankynde, God the fader of hevyn wolde

 haue

that yf there were ony man in this world y^t. might be w^t out spot of synne as our lord was & myght lyue xxx yeres (& it were possyble) without meet or drynke, & also were so deuoute in prayers that he myght speke w^t. aũgels in the ayre, as dyd Mary Mawdelyne, yet myght he not deserue in that lyfe so great mede as a man deserueth in suffryñge a lytel tribulacyoñ.* ¶ The thyrde mayster sayd that yf it so were that y^e. mother of god & all y^e. sayntes of heuen prayed all for one man, yet shold they not gete hyñ so moche mede ne so great as he sholde gete hymselfe by mekenes in suffrynge a lytel tribulacioñ.† ¶ The fourth mayster sayd, we worshyp the crosse, for our lorde henge therevpon bodyly, but I saye we shold rather & by more ryght & reason haue in mynde the tribulacyon y^t. he suffred there vpon the crosse for our gyltes & our trespaces. ‡

haue gevynn hit to his soon Crist Jeshus. And for by cause ther was nothyng bettir, therfor he gave it to hym, and made hym to suffir mooste tribulacoun in this wretchid worlde. And thus this first clerk provid, that tribulacoun is mes. honourable to mann and also moost meritorious if it patiently be takynn.

* The seconde maister said, that if there were any mann that myght be wit out spott as our Saviour Crist Jeshus was, and that he myght lyve here xxx yeris wit out mete or drynk, yf it possible so were, and were so devoute in praying that he myght speke wit angels in the ayer as Mary Magdalen dyd, yit myzte he not deserue in that life so grete mede as dooth a mann which suffrith patiently tribulacoun.

† The thrid maister saide, that if so were that Mary godds moder and all the seynts in hevyn prayed all for oonn mann, yit shuld they not gete hym so muche mede as a mann may gete to hymself by mekenes in suffryng here a litle tribulacoun, mekely and patiently.

‡ The iiij th maister said, we do worshupp the holy crosse for that our lord go Crist Jeshu hongyd ther vppon hymselfe bodily, but I say and depose for certeyne that we shuld rathir by muche more right and reasoun haue in mynde the tribulacoun which he pituously suffrid thorvppoun for our gylt and trespas.

¶ The

¶ The fyfth mayster sayd, I had leuer be of myght & strength & of power to suffre the leest payne of tribulacyon y^t. our lorde suffred here in erth w^t. mekenes in herte than the mede or the rewarde of all worldly goodes; for as saynt Peter sayth, that none is worthy to haue tribulacyon without errour; for tribulacyon quencheth synne & it lerneth a man to know y^e. preuytees of god, & tribulacyon maketh a man to knowe hy^mselfe & his euen chrysten, & multiplyeth vertues in a man, & purgeth & clenseth hym ryght as fyre doth golde. And what man that mekely in hert suffreth tribulacyon god is w^t. hym & bereth that heuy charge with hym of tribulacyon, & tribulacion byeth agayn time that was lost, & holdeth a man in the waye of ryghtwysnes, and of all gyftes y^t. god gyueth to man, tribulacyon is the moost worthyest gyft. Also it is treasour, to y^e. whyche no man may make comparyson, & tribulacyon ioyneth mannes soule vnto god. *

¶ Now asketh the syxth master why we suffre tribulacyon with so euyll wyll, and it is answered and sayd for thre thynges. The fyrst is, for we haue lytell loue

* The V^th. said I had levir be of somuche power and strengthe to the leest payne of tribulacoun that oure lord Jeshu Crist suffrid here with mekenesse of herte, thenn mede of the rewarde of al worldly goodis; for seynt Petre saith, that ther is ne persone worthy to haue tribulacoun but onely he which desireth it with a clene herte, for tribulacoun ouercomyth syn, and it techith a mann to know the preuetees of God and for to kenn hymself and his evynn Christenn; and it multiplieth grete virtu in a mann, and it perogith and clensith a mann, like as the fire pergith and trieth golde, and whosoeuer mekely suffrith tribulacioun, god is with hym, and with hym berith that charge of the tribulacoun; and tribulacoun helpith ageyne tyme that is loste and holdith a mann in the wey of rightwisnes, and of all the gyfts that God gevith to mankynde in this worlde, tribulacoun is the moost worshupfull, and it is the tresour of the which no mann may make comparisoun, and tribulacoun ioyneth a mann to god.

to our lorde Jesu Chryst. The seconde is, for we thynke lytell of the great mede that cometh therof. The thyrde is, that we thynke full lytell or nought of ye bytter paynes and the great passyon that our lorde suffred for vs in redempcyon of our synnes, and to brynge vs to the blysse that neuer shall haue ende. Amen." *

This is sufficient specimen of the whole work. A short unentitled dissertation in Latin follows, then the prologue to the "Twelve Profits of Tribulation," and that divided into the like number of chapters.

Conduit-street. J. H.

ART. VI. *Certaine Matters composed together.*

The
- Genealogie of all the Kings of Scotland, their liues, the yeares of their coronation, the time of their reigne, the yeare of their death, and manner thereof, with the place of their buriall.
- Whole Nobilitie of Scotland, their surnames, their titles of honour, the names of their chief houses, and their marriages.
- Arch-bishoppricks, Bishoppricks, Abbacies, Priories, and Nunneries of Scotland.
- Knights of Scotland.
- Forme of the oath of a Duke, Earle, Lord of Parliament, and of a Knight.
- Names of the Barronnes, Lairdes, and chiefe Gemtle-men in euery shirefdome.
- Names of the principall Clannes and Surnames of the Bourders, not landed.

* Nowe asshith the vjth. maister why we suffir tribulacoun wt. so evill will; he answerth for iij causis. The first is for that we haue so litle love to god, the seconde is for that we thenk litle of the grete mede that comyth to vs therfor. The thrid is for that we thenk litle of the bitter payn and pasioun which Crist Jeshu suffrid for vs in the redempcion for to bryng vs to his blisse. And thus may we see verily by the determynacoun of alle thies six coonyng clerks that tho. which suffir mekely tribulacoun shall haue grete honoure proffite and lawde of all myghty god, which for so dooyng grauntith the mede of the euerlastyng blisse of hevyng, to the which god bryng vs alle. Amen."

Stewartries.

The { Stewartries and Baylieries of Scotland.
Order of the calling of the Table of the Session.
Description of whole Scotland, with all the Iles, and names thereof.
Most rare and wonderfull things in Scotland.

[as they were Anº. Domi. 1597. edit. Lond.]

Edinburgh: Printed by Robert Walde-graue Prenter to the King's Majestie. Cum Priuilegio Regio. [Reprinted a London 1603.] *4to.* 48 *leaves.*

This little rare historical and typographical tract appears to have been printed without date. This copy has the autograph of (Sir) "Roger Twysden, 1623," by whose pen the several additions to the title, &c. were probably made, and sufficient if not conclusive authority to consider it printed as early as 1597. The contents are accurately given in the title. The genealogy of kings commences with Fergus, crowned 330 A. C. and concludes with Nº. 108 James 6 h. The nobility consists of one Duke, viz. "Lodovick Stewart, Duke of Lennox, married the second sister of Iohn Ruthvene, Erle of Gowray that now is; his chief house Cruikstone. [Whose second wife, Francis Houard, dauter of Vicount Byndon, widow first of Prannel, and after of Edward Erle of Hertford, and now of Lodowick Steward D. of Richmond and Lennox who died 162.]" * Twenty four Earls, and thirty three Lords, six of them "Lordships newlie erected, since the yeare 1587.' The state of the clergy, two archbishops; eleven byshops; twenty nine abbeys; fourteen priories and six nunneries. Sixty four knights; then the oath of a Duke, of a Lord of Parliament, and

"*The Oath of a Knight.*

1. I shall fortifie and defend the Christian religion,

* MS. addition.

and Christe's holy Evangell, presently preached in this realme, to the vttermost of my power.

2. I shalbe leill and true to my soverane Lord the King's Majestie, to all orders of Chieualry, and to the noble office of armes.

3. I shal fortifie and defend Iustice at my power, and that without favour or feed.

4. I shall never flie from my soverane Lord, the Kinge's Majestie, nor from his Hienes Lieutenants in time of mellay, and battell.

5. I shall defende my natiue realme, from all allieners and strangers.

6. I shall defend the just action and quarrell of al ladies of honour, of all true and friendles widdowes, of orphelings and of maidens of good fame.

7. I shall do diligence, where soever I heare there is any murthers, traytours, or masterfull Reavers that oppresseth the King's lieges, and pure people, to bring them to the lawe at my power.

8. I shal maintaine and vphold the noble estate of chevalrie, with horse, harnes, and other knightly abillzements; and shall help and succour them of the same order at my power, if they haue neede.

9. I shall enquyre and seke to haue the knowledge and vnderstanding of al the articles and points contained in the book of Chievallry.

All these premisess to obserue, keepe, and fulfil, I oblesse me, so helpe me God, by my owine hand, so helpe me God, &c."

"The names of the Barons, Lairds, and chiefe Gentlemen in every Shriefdome," and "the names of the principall Clannes and Surnames on the Bordours not landed, and chiefe men of name amongst them, at this present," occupy, in double columns, seventeen pages,

pages, accurately classed by residences, and a valuable assistant to border history.

A description of the division of Scotland, with topographic notices, is succeeded by that "of the Yles of Scotland, in generall," where the following strong delineation is given of the inhabitants of the Hebrides.

"In f[illegible]od, rayment, and all things perteyning to their family, they vse the auncient frugality of the Scots; their bankets are hu'ting & fishing. They seeth their flesh in the trype, or els in the skin of the beast, filling the same full of water. Now & then in hu'ting they strain out the blood, & eats the flesh raw. Their drink is the broth of sodde' flesh. They loue very well the drink made of whey, & keped certain years drinking the same at feasts: it is named by them *blandid'*. The most part of the' drink water. Their custome is to make their bread of oates & barlie, (which are the onlie kyndes of graine that growe in those partes). Experience (with time) hath teached them to make it, in such sorte, that it is not vnpleasant to eate. They take a lytle of it in the morning, and so passing to the hunting, or anie other busines, content themselues therwith, without anie other kinde of meat till euen. They delight in marled cloathes, speciallie that haue long strypes of sondrie colours. They loue chieflie purple, and blew. Their predecessors vsed short mantles, or plaides of diuerse colours, sondry waies deuyded, and amongst some, the same custome is obserued to this day: but for the moste part now, they are browne, most near to the colour of the hader: to the effect, when they lye amongst the hader, the bright collour of their plaides shall not bewraie them, with the which (rather coloured than cled) they suffer the most cruell tempests that blow in the open fielde, in such sort, that

that vnder a wryth of snow they sleepe sound. In their houses also, they ly vpon the ground, laying betwixt them & it, brakens or hadder, the roots thereof down, and the tops vp, so pretelie laide together, that they are as soft as feather-beds, and much more wholsome. For the toppes themselues, are dry of nature, whereby it dryes the weake humoures, and restores again the strength of the sinewes troubled before: & that so evidently, that they who at evening go to rest sore & wearie, rise in the morning whole and able. As none of these people care for feather beddes or bedding, so take they greatest pleasure in rudenes and hardnes. If for their oune commoditie, or vppon necessitie they trauell to any other cuntrie, they reject the feather-beds and bedding of their host; they wrappe themselues in their owne plaids, so taking their rest. Carefull indeed, least that barbarous delicacie of the maine land (as they tearme it) corrupt their naturall and cuntrie hardnes. The armour wherewith they cover their bodies in time of warre, is an yron-bonnet; and an habbergione, syde, almost even to their heels. Their weapons against their enemies are bowes and arrowes. The arrowes are, for the most part, hooked, with an barble on either syde, which once entered within the bodie, cannot be drawne forth againe, vnlesse the wounde be made wyder. Some of them fight with broad swordes and axes. In place of a drum they vse an bag-pype. They delight much in musicke, but vpon harpes and clairschoes, of their owne fashion. The strings of the clairschoes are made of brasse wyar, and the strings of the harps of sinewes: which strings they stryke either with their nayles, growing long: or else with an instrument appointed for that vse. They take great pleasure to deck their harps and clairschoes with

with siluer and precious stones: and poore ones, that cannot attaine hereunto, deck them with christall. They sing verses prettilie compound, containing (for the most part) prayses of valiaunt men. There is not almost anie other argument, whereof their rymes entreat. They speake the ancient French language altered a little."

"The yles lying abovt Scotland that speak the auncient language called the West Yles," contains a brief account of the Isles of Man, Orkney, Hethland, &c. interspersed with several incidental anecdotes and relations. The volume concludes with "a memorial of the most rare and wonderfull things in Scotland." A sloth-hound and the claik-geese are thus described.

"In the south of Scotland, specially in the cuntries adjacent to England, there is a dog of marvelous nature, called the *suth-hound*; because, when as hee is certified by words of art spoken by his master, what goods are stolne, whether horse, sheep or neat; immediately, hee addresseth him suthly to the sent, and followeth with great impetuositie, through al kind of ground and water, by as many ambages as the theeues haue vsed, til he attaine to their place of residence: by the benefit of the which dog, the goods are recovered. But nowe of late he is called by a newe popular name, the *sleuth-hound:* because when as the people do liue in sleuth and idlenes; and neither by themselues, or by the office of a good herd, or by the strength of a good house, they do preserue their goods from the incursion of theeues and robbers; then haue they recourse to the dog, for reparation of their sleuth."*

* Lewis, in his History of Great Britain, 1729, has copied this account. See Maitland's Poems, edited by Pinkerton, p. 423.

"In

"In the north seas of Scotland are great clogges of timber founde, in the which are marvelouslie ingendered a sort of geese, called clayk-geese, and do hang by the beck, til they be of perfection, oftymes found and kept in admiration for their rare formie of generation.

"At Dumbartan, directly vnder the castle, at the mouth of the riuer of Clyde, as it enters into the sea, there is a number of claik-geese black of colour, which in the night time do gather great quantity of the crops of the grasse, growing vppon the land, and carries the same to the sea. Then they assemble in a round, and with a wondrous curiositie, do offer euery one his owne portion to the sea floode, and there attends vpon the flowing of the tyde, till the grasse be purified from the fresh taste, and turned to the salt, and least any part thereof should escape, they labour to hold it in with labour of the nebbes. Thereafter orderlie every fowle eates his portion. And this costome they obserue perpetually. They are very fatte, and very delicious to bee eaten."*

Conduit street. J. H.

ART. VII. *An Answere to a Romish Rime lately printed, and entituled, a proper new Ballad, wherein are contayned Catholike questions to the Protestant. The which Ballad was put foorth without date or day, name of authour or printer,*

* Claik geese, barnicle. "The shell here meant is the lepas anatifera, Lin. Syst. 668. The animal that inhabits it is furnished with a feathered beard; which, in a credulous age, was believed to be part of the young bird." Pennant's Zool. p. 578.

libell,

libell-like, scattered and sent abroad, to withdraw the simple from the fayth of Christ, vnto the doctrine of Antichrist the Pope of Rome. Written by that Protestant Catholike, I. R. They that sit in the gate, speake against me, and the drunkards make songs vpon me. Psal. lxix. 12. *Dearely beloued, beleeue not euery spirit, but trye the spirits whether they be of God, or no: for many false prophets are gone out into the world.* 1 *John iv.* 1. *Answere a foole according to his foolishnes, lest he be wise in his own conceyte. Prouerbs xxvi.* 5. *Imprinted at London by Simon Stafford, dwelling in Hosier Lane, neere Smithfielde.* 1602. 4*to.* 20 *leaves.*

A short prose address "to the indifferent readers, be they Protestants, Papists, or neyther;" states, the writer "together with others in a search, found some good English bookes, and some two or three English pamphlets of another stampe and nature, viz. a Popish rosary of prayers, and diuers Popish pictures in it, circled about with the forme of beads, as if all were the holyer, that comes within that compasse. We found there amog other things also, a toy in rime, entituled, a proper new Ballad, wherein are certaine Catholike questions (for so he termeth them) to the Protestant. Onely of zeale to the trueth, and of loue to such simple soules, as might be snared with such petty bayts as this ballad is, I haue taken a little paynes in answering the same as well as I could, being a man of small skill to meddle in greater matters.—There are many such paphlets, together with other like Romish wares, that are sent abroad among the common people, both Protestants

testants and Papists in London and in the countrey, & that by certaine women brokers and pedlers (as of late in Staffordshire there was) who with baskets on their armes, shal come and offer you other wares vnder a colour, and so sell you these, where they see and know any likelyhood to vtter them.—I will shewe you how I haue dealt and ordered things in the answering hereof. First, I founde it set to no certaine tune: but because it goeth most neere to the olde tune of Labandalashot, therefore I haue made, that all may be sung to that tune if neede be. Secondly, the authour of this ballad, his skill seemed to me to be as bad in poetry as in diuinity, and therefore I am herein driuen sometimes to adde and abbreuiate the authours particular words, but I faile him not a iote for his owne sense and false meaning: let this bee considered of therefore of all men. Thirdly, this ballad-monger hath deuided his worke into 9 principall parts or heads, and I observe them in a sort, as shall appear by the figures set before euery part. Fourthly, wheras the conclusion of the ballad is long, I giue him leaue to goe it through, and then I followe him with mine answere all together; and so with my epilogue, and a short song of Popery, made long agoe in scorn of Papist's foolery, I end, referring the readers for further satisfaction in this point to M. Crowly his booke which is an answere in prose to the like question, printed 1588. Your's in the Lorde I. R."

Then follows "a pretty fine answere to a Romish Rime, entituled, a proper newe ballad, &c. to the tune of Labandalashot." The original is given in twenty-four stanzas, Roman type, and the answer in forty-six stanzas, black letter.

"*The*

" *The Papist's Complaint.*

" Many and sundry sects appeare
now in the world both farre and neere:
The Protestant, the Puritan,
the Caluànist, and Zwinglian,
The Brownist, and the family of loue,
and many mo that I can proue:
Besides the Romane faith truely,
which Protestants call Papistry.
All these are Christ's true church, they say,
but now on which shall my soule stay?"

" *The Protestant's Answere.*

" Strange sects there are, and so will be.
the churche to trye in eche degree.
But for the most of them you name
they are not worthy of that blame.
The Brownist he is punished:
the familists from vs are fled:
If we were rid of Papists too,
both kingdoms should haue lesse to doo. *
And you that will of sects complayne,
shew which by law we doe maintayne."

These controversial poets attract notice by the scarcity of their works, rather than any interest arising from their flow of numbers. Touching heretikes and schismatiks the Papist says:

" Yet in sheepe's clothing there doe goe,
because God's people should not knowe,†
But that they are his pastors sure,
which Christ has set, with-d crine pure

* That is, England and Ireland.

† And like vilde ruffians, swash-bucklers or cauliers.

To

To teach, to preach, to set and sowe,
that Christ in th' end might reap & mowe:
But when their seeds are somewhat sprung,
they prove but tares and darnell young,
Thistles and thornes so are they found,
choking and cumbering the ground."

The Protestant in reply alledges,

" Your doctrine is but darnell sure,
vnto this graine, God's word so pure.
What is the chaffe vnto the wheat?
what is man's wit to wisdome great?
Your gold is brasse, your siluer tinne,
your teaching drosse, your deeds but sinne."——

The *darnel* of these passages may entitle them to notice in some future edition of Shakspeare, where there are many wild weeds of similar growth.

In a prose epilogue of one page the author describes himself as having " postingly run ouer this Romish Rime, as a priest doeth his masse and mattens, when he hath haste another way." On a distinct leaf follows the short song made long ago, which is given more from curiosity than merit.

" *A merry song, and a very song.*

" Sospitati pickt our purse with Popish illusio,
Purgatory, scala cœli, pardons cum Iubilio,
Pilgrimage-gate, where Idoles sate with all abominatio,
Channon, Fryers, common lyers, that filthy generatio,
Nunnes huling, pretty puling, as cat in milke-pannio:
See what knauerie was in Monkerie, and what superstitio:
Becking, belling, ducking, yelling, was their whole religio,
And when women came vnto them, fewe went sine filio.
But Abbeyes all are now downe fall, dei beneficio,*
And we doe pray day by day, that all abominatio
may come to desolatio. Amen."

Conduit street. J. H.

* From this line it may be considered a composition temp. Hen. VIII.

ART.

ART. VIII. *A most excellent and learned vvoorke of Chirurgerie, called Chirurgia parua Lanfranci, Lanfranke of Mylayne his briefe: reduced from dyuers translations to our vulgar or vsuall frase, and now first published in the Englyshe prynte by Iohn Halle, Chirurgien. Who hath thervnto necessarily annexed, a table, as wel of the names of diseases and simples with their vertues, as also of all other termes of the arte opened. Very profitable for the better vnderstanding of the same, or other like workes And in the ende a compendious worke of Anatomie, more vtile and profitable, then any here tofore in the Englyshe tongue publyshed. An historiall expostvlation also against the beastly abusers, both of Chyrurgerie and Phisicke in our tyme: with a goodly doctrine, and instruction, necessary to be marked and folowed of all true Chirurgiẽs—All these faithfully gathered, and diligently set forth, by the sayde Iohn Halle. Imprinted at London in Flete streate, nyghe unto Saint Dunstones churche, by Thomas Marshe. An.* 1565. 4*to.*

At the back of the title wood-cut of the author in an oval, a fancy border, date in small compartment over portrait 1564; in a larger beneath, "I. H. anno. ætatis suæ, 35;" on same page initials R M prefixed to four lines Latin; on a small slip of paper "In Effigiem Iohannis Halli Chirurgi Rodolphi M. Carmen," eight lines same. On the following page "The bookes verdict," in seven quatrains. The Epistle is addressed "Vnto the VVorshipfvl the Maisters, VVardens, and consequently to all the whole company and

brotherhood of Chirurgiens of London, Iohn Hall, one of the leste of them, sendeth hartie and louynge salutation," where it is asserted that for one chirurgeon having served an apprenticeship or one physician travailed in study and exercise in physick, "there are tenne that are presumptious smearers, smaterers, or abusers of the same: yea, smythes, cutlers, carters, coblers, copers, coriars of lether, carpenters, and a great rable of women," who forsake handicraft to abuse physick.* An address from "VV. Cvningham, Doctor in Phisique," dated from his "howse in Colmā strete this xviii daye of Aprill, Anno M.D lxv." Another by "Thomas Gale, Maister in Chirurgerie," dated from his "house in London, the 14 daye of May, Anno 1565." Four octave stanzas addressed "to the louing readers," is also apparently by Gale. A preface from "I. H to the louyng readers greting in our eternall Lorde, the author of all knowledge," lamenting amongst other things "that so many sheepe heades, vnwytty, vnlearned, vnchaste, ribaudes, lecheours, fornicators, dronkardes, belygoddes, beastly gluttons, wrathfull, enuious and euell manered, shall thus myserably be suffred to abuse so noble an arte." Introductory matter, sixteen leaves; part first in nine

* The original of Lanfrank is stated in this dedication to have been "translated out of Frenche into the olde Saxony englishe, about two hundred yeres past. Which I haue nowe not only reduced to our vsuall speache, by changyng or newe translating suche wordes, as now be inueterate, and growne our of knowledge by processe of tyme, but also conferred my labours in this behalf with other copies, both in Frenche and latin: namely with maister Bacter, for his latine copie, and Symon Hudle for his frēch copie, and other English copies; of the which I had one of Iohn Chāber, & an other of John Yates both very auncient, with other mo: whose good helpe hath not a little farthered me in these thinges."

chapters;

chapters; second, fifteen chapters; third, three chapters; fourth, two chapters; fifth, eighth chapters. "The Antidotarie conteinynge xi chapiters," and conclusion, with necessary table, in all thirty-nine leaves. New title;

An expositiue table after the order of the Alphabet, wherin is declared all strange wordes, with also the names and natures of diseases and symples, by anye occasion treated of in thys worke of Lanfranke, gathered by Iohn Halle, Chirurgien. Very commodious to the vse of all professors of the medicinall arte, and especiallye to the Apothecaries that are desirous of perfecte knowledge in symples.

Back of the title,

"*Nomen authoris, sub his atractilis Iacet.*

"If reason maye the iustice be
Of this my minde, the truthe to trye:
Howe can ther be dispaire in me,
No truthe sithe reason, can denye.

Happye it is, when men esteme:
All one in truthe, the same to tell;
Let no man voyde. of reason deme:
Leste he agaynste the truthe rebell."

On the next page "A proheme to the readers of thys table," concluding with four quatrains by the translatour; a prose address from his brother "Thomas Halle to the gentle readers that thirste for science;" ten quatrains, without title, signature "Ihon Yates, Chirurgien;" and the like quantity of Esculapian numbers unentitled by "Thomas Halle."*

* Neither Gale, Yates, or T. Hall, are mentioned by Ritson, who probably only saw the imperfect notice of the work in Herbert, 854.

Introduction seven leaves. The interpretative table occupies seventy-two leaves, having the following lines on the last page.

"Though enuie me accuse,
In suche as wyll dysdayne:
It cannot make me muse,
Nor nothyng vexe my brayne.

For they that doo misuse,
Their tongues in suche a case:
Wyll styll them selues abuse,
In runnyng of that rase.

But reason is myne ayde,
To take my cause in hande:
And I nothyng afrayde,
With hir in place to stande.

Hauyng my hope so stayde,
That those that lyste to rayle,
Wylbe ryght sore dismayde,
When reason shall preuayle.

For truthe by reason strong,
Wyll haue the vpper hand:
When enuie vyle and wronge,
Shall fayntly flee the lande,

And truthe hath alwaye been,
A daughter vnto tyme:
Whiche as it hath been seen,
Detecteth euery cryme."

A necessary index of seven leaves concludes this portion of the volume. Then follows a head title to

An historicall expostvlation; against the beastlye abusers, bothe of Chyrurgerie, and Physyke, in our tyme: with a goodlye doctryne, and instruction, necessarye

necessarye to be marked, and folowed, of all true Chirurgiens: gathered by Iohn Halle, Chyrurgeon.

This is levelled against the inconsistency of relying on ignorant quacks, the fallacious doctrine of the urinal, and the absurd pretensions of those who combine a smattering of physick with the dark system of magic to delude the ignorant and unwary. Several characters of that description which appeared at Maidstone and other places, with the result of their knavish duplicity, are set forth; "a monstrous legende," says the author, "should I make, if I should here recite all suche, as I haue knowne and heard of. But if any man would know more, of the doynges of these deceyuers and runnegates, let hym reade a little booke, called a Galley lately come into Englande from *Terra Noua*, laden with phisitions, apothecaries, and chirurgiens, &c. The author whereof I knowe not. Also let them reade a little worke, entituled a poesie, made in forme of a vision, &c. lately imprinted. Also let them reade the verses of Maister Bullcyne, in his Bulwarke; in the dialogue betwene Sorenes and Chirurgery, where he ryghte truly and pleasantly describeth them in their ryght colours." * A gathering of "the councels, and good documents, of dyuers good and veterate authores," is formed into English verses, to the number of fifty four, homely and technically disposed quatrains. A religious exhortatory address in prose, with four incidental prayers, concludes this part

* Bullein's Bulwark is mentioned by Herbert, p. 834. If the other pieces are noticed is not easily ascertained, from the want of an index to that editor's work, of matter as well as men. The examining above eighteen hundred pages is too great a task to be performed on every slight occasion.

in twenty-three leaves. A list of errors at the end is preceded by the following lines as an apology;

" Our miserie and fraile estate
In nothing is declared more,
Then in our errors rathe and late;
That chance when least we loke therfore,
Yea and also whiche yet is more,
We many times put faultes in vre,
When from them we our selues thinke sure.
Wherfore sith it is destinate,
And none can clerely it withstande,
With loue and with most friendly rate,
Before to rede thou take in hande
This worke, let all the faultes be scan'de,
And by this rule the same redresse,
Leste faultes good frutes to muche oppresse."

Conduit street. J. H.

ART. IX. *The Art of Iugling or Legerdemaine. Wherein is deciphered, all the conueyances of Legerdemaine and Iugling, how they are effected & wherin they chiefly consist. Cautions to beware of cheating at Cardes and Dice; the detection of the leggerly art of Alcumistry, & the foppery of foolish cousoning charmes; all tending to mirth and recreation, especially for those that desire to haue the insight and priuate practise thereof. By S. R. Quod noua testa capit Inueterata sapit. Printed at London for T. B. and are to bee solde by Samuel Rand, neere Holborne-bridge.* 1612. *4to.* 24 *leaves.*

The title of this tract has made it repeatedly considered as written by Robert Greene, an error evident by the following introduction.

" *To*

" *To the ingeniovs gentleman, and my louing father, Mr. William Bvbb.*

" This short conceipt, that I haue writ of late,
To you, kinde father Bvbb, I dedicate,
Not that I meane heereby (good sir) to teach,
For I confesse, your skill's beyond my reach:
But since before with me much time you spent,
Good reason then, first fruits I should present:
That thankefull Bird,* that leaves one young behinde,
Ensamples me to beare a thankefull minde:
Vngratefull he, that thankes can not repay
To him, that hath deseru'd it euery way:
Accept (kinde sir) my loue, that being doone,
I aske no more, desire no other boone.

Your lo. sonne in all loue,

Sa. Rid."

" *To his loving friend and adopted sonne, Mr. Sa. Rid.*

" Most Worthy Sonne,

" Your labour and obseruance heerein, with the gift of your first fruits, is both worthy commendations and acceptance: and to cherrish you further in this your discouery, I will giue an addition to your second treatise. So I leaue you to God, and belieue you, not a more louing friend then

William Bubb."†

* " The nature of this bird is, that building her nest vnder the couer of houses (as the swallow doth with vs) leaus ever behinde her for the owner of the house, one young one in token of her thankfulnesse: and as I may say, for pawne of her rent."

† Prefixed to " Greene's Metamorphosis" are eighteen lines addressed " to the avthovr, his friend," with the signature of " Bubb, Gent,"

"*To the curteous Reader.* There goeth a prety fable of the moone. On a time she earnestly besought her mother to prouide her a garment comely and fit for her body: how can that bee, sweete daughter, (quoth the mother) sith that your body neuer keepes it selfe at one staye, nor at one certaine estate, but changeth euery day in the month, nay euery houre: the application heereof nedes no interpretation: fantesie and foolery who can please, and desire who can humour, no camelion changeth his cullour as affection; nor any thing so variable a *Populus Chorus Fluuius.*— Let such as will needes barke at the moone yell till their hearts ake: Gentle and Gentlemen's spirits, wil take all kindely that is kindely presented. Your's in loue, S. R."

It is probable this is not the first edition of this work, or the "first fruits" of the author's pen, according to the language of his adopted father, and which appears at the commencement of the dissertation.

"The Art of Iugling or Legerdemaine. Heretofore we haue runne ouer the two pestiferous carbuncles in the common wealth, the Egyptians and common Canters: the poore Canters we haue canvassed meetely well; it now remains to proceed where I left, and to goe forward with that before I promised: St. Quintane be my good speede, I know I haue runne thorow the hands of many, censured of diuers, & girded at not of a few: but humanity is euer willinger to loue then hate: curtesie much forwarder to commend then dispraise: clemency infinitely proner to absolue then to condemn. Is it not possible to find sauery hearbs amog netles, roses among prickles, berries among bushes, marrow among bones, grain among stubble, and a little corne among a great deale of chaffe? In the

the rankest and strongest poysons, pure and sweet balmes may be distilled, and some matter or other worthy to be remembred may be embraced whosoeuer is author. There is nothing so exceeding foolish but hath bene defended by some wise man, nor any thing so passing wise, but hath bene confuted by some foole: tut, St. Barnard saw not all things, and the best cart may eftsoones ouerthrow. That curl'd-pate Rufus that goes about with Zoylus to carpe and finde fault, must bring the standard of iudgement with him, and make wisdome the moderator of his wit, otherwise they may be like to purchase to themselues the worshipfull names of Dunces and Dottipoles. So much by the way."

Various tricks performed with balls and boxes by jugglers are set forth, but they are not confined to the board of amusement, the frauds and artifice of nefarious characters are described as "how to tell where a stolne horse is become. By means of confederacy Cuthbert Conycatcher, and one Swart Ratter, two that haue taken degrees in Whittington college, abused notably the country people, &c."

Under the head of Alchimy is the story from Chaucer "how an Alcumister cousoned a priest," and a conversation from Petrarch to the same point. The Egyptians are stated to have gathered head in the southern parts of England about 20 Hen. VIII. and that Giles Hather and Kit Calot were known as the King and Queen. The act of Philip and Mary divided their bands or companies into various parts, forming in number about two hundred rogues and vagabonds in a regiment, many of whom suffered under the act, whence they took the name of poor people, and held their

their meetings occasionally at the Devil's arse a peak in Derbyshire, and at Ketbrooke by Blackheath. Upon the revival of the statute in the 20th of Elizabeth they were distributed, when some turned pedlars, some tinkers, and some juglers.

An amusing story of an Egyptian ass that did many curious tricks seems a prelude to introduce the following relation of a learned horse, (probably alluding to Bankes's,) "at this day to be seene in London; his master will say, sirrah, heere be diuers gentlemen, that haue lost diuers things, and they heare say that thou canst tell them tydings of them where they are; if thou canst, prethee shew thy cunning and tell them; then hurles he down a handkercher or a gloue that he had taken from the parties before, and bids him giue it the right owner, which the horse presently doth, and many other pretty feates this horse doth, and some of those trickes as the asse before mencioned did, which not one among a thousand perceaues how they are done, nor how he is brought to learne the same; and note that all the feates that this horse doth, is altogether in numbering; as for ensample, his master will aske him how many people there are in the room? The horse will pawe with his foote so many times as there are people: and marke, the eye of the horse is alwaies vpon his master, and as his master moues, so goes he or stands still, as he is brought to it at the first: as for ensample his master will throw you three dice, and will bid the horse tell how many you or he have throwne, then the horse pawes with his foote whiles his master stands stone still; then when his master sees he hath pawed so many as the first dice shews it selfe, then he lifts up his shoulders and stirs a little; then he bids him

him tell what is on the second die, and then of the third die, which the horse will doe accordingly, still pawing with his foote vntill his master sees he hath pawed ynough, and then stirres, which the horse marking, wil stay and leaue pawing, and note, that the horse will paw an hundred times together, vntill he sees his master stirre; and note also that nothing can be done, but his master must first know, and then his master knowing, the horse is ruled by him by signes. This if you marke at any time you shall plainly perceaue."

The author concludes with the following satirical address conveyed in a vein of low humour much practised by the pamphleteers of that period. "Now that we are come to our journie's end, let vs sit downe and looke about vs, whether we are al sones of one father, if there be no knaues among us. St. Boniface light me the candle, who doe I see? What, the lustie lad of the Myter, that will binde boares, and ride his golden asse to death but he will haue his will: Birlady, birlady, sir, you of all the rest are most welcome; what, how doth your stomack after your carrowsing banquet? What gorge upon gorge, egges vpon egges, and sack upon sack, at these yeares? By the faith of my body sir you must prouide for a hot kitchen against you grow olde, if you mean to liue my yeares: but happy the father that begot thee, and thrise happy the nurse that fostred such a toward yonker as thyself, thou hast a superficiall twang of a little something: an Italian ribald can not vomit out the infections of the world, but thou, my pretty Juuinall, an English horrell lorrell, must lick it up for restoratiue, & putrifie thy gentle brother ouer against thee, with the vilde impostumes of thy lewd corruptions: God bless good mindes from the

the black enemy say I. I know you haue bene prying like the deuill from east to west, to heare what newes; I will acquaint thee with some, & that a secret distillation before thou goest. He that drinketh oyle of prickes shall haue much adoe to auoyd sirrope of roses; and he that eateth nettles for prouender, hath a priuiledge to pisse vpon lillies for a litter. I prethee sweete natures darling insult not ouermuch vpon quiet men, a worme that is troden vpon will turne againe, and patience loues not to be made a cart of Croyden. I doe begin with thee now, but if I see thee not mend thy conditions, Ile tell you another tale shortly, thou shalt see that I can doo't; I could bring in my author to tell thee to thy face, that he hath found thee a foole in retaile; thou seest simplicity can not double, nor plaine dealing cannot dissemble, I could wish thee to amend thy life and take heade of the Beadle.

Vale qui ridiculose hœc legeris.

Finis."

Conduit street. J. H.

ART. X. *List of the Works of Robert Greene.*

Robert Greene was born at Norwich. He was by birth a gentleman, received his education at Cambridge, and early made a continental tour. He appears to have taken his degree as M. A. of Clare-hall in that university, 1583.* He "was presented to the vicarage of Tollesbury, in Essex, the 19th of June, 1584, which he resigned the following year."† It is

* MS. note by Dr. Farmer. See Beloe's Anecdotes, &c. Vol. II.

† See note, p. 22, of Examination of the charges of Ben Jonson's enmity to Shakspeare, 1808, by Mr. Gilchrist, a pamphlet that will convince as well as amuse.

probable

probable about this period he married. The character of his wife, as pourtrayed by his own pen, is amiable and interesting; highly possessing those softer virtues, which adorn and dignify the female character. The offspring of this union was an only son; but, it is alleged, even this tie of nature combined with all the endowments of the mother could not prevent desertion. This unfortunate circumstance is supposed to have occurred in 1586. Whatever fortune he inherited or received on his marriage, was idly and rapaciously squandered in riotous scenes of dissipation passed in the metropolis. In July 1588 he was incorporated at Oxford, when, according to Wood, he was well known by his poetical as well as satirical vein; and, says the same Editor, he "wrote to maintain his wife, and that high and loose course of living which poets generally follow." Winstanley observes "he made his pen mercenary," and Shiels considers him "the first of our poets who writ for bread," a circumstance not easily ascertained, and not very probable, and if a fact, a matter neither of reproach nor culpability. Many of his writings glaringly describe the wanton habits of his associates; and charity, lamenting the ungovernable pursuits of genius, must ever draw a veil over his numerous errors. Conscious of the improprieties he had thoughtlessly plunged into, he made strenuous exertions to warn the unthinking, and expose the tricks, frauds, and devices, of his miscreant companions. His works contain the seeds of virtue, while his acts display the tares of folly. The records of his penitence are many; and his intention to forsake his imprudent and dissolute course seems to have been founded in truth, good principles, and innate virtue, with an apparent

parent consistency, and determination to carry it into effect. The imbecility of folly renders it wearisome and disgusts; but the habit of indolence that accompanies it is not easily shaken off. In the delusive hope of gratification from the enjoyment of one day more, and the repugnance ever felt to commence the staid course of prudence, the best resolutions waver, are temporized with, and, in the abyss of pleasure, neglected, lost, and forgotten. Disregarded by his holiday acquaintance, and with a mind embittered with the keen anguish of remembrance, he ended the closing scene in character with the vagrant part of his life, dying, according to Wood, about 1592, of a surfeit taken by eating pickled herrings and drinking rhenish wine. Gabriel Harvey, whom the same writer* compares to Achilles torturing the body of Hector, as he most inhumanly trampled upon Greene when he lay full low in his grave, states him to have been buried in the new church-yard near Bedlam.

His pieces were many, and the editions of several extremely numerous, and probably neither as yet wholly ascertained. Those I have perused, display a rich and glowing fancy, much originality and universal command of language, combined with an extensive knowledge of the world. His crowded similies are in unison with those of the period when he wrote, and prove him a disciple of the then fashionable *Euphuean* sect; they are in general well selected, appositely applied, and quaintly amuse while his moral instructs. He possessed considerable, if not first rate abilities, and it is inconsistent to measure either

* Wood's Ath. Oxon. Fast. Vol. I. Col. 136. The biographer transcribed from Meres this notice of Harvey's inhumanity. See Wit's Treasury, 1598, p. 286.

poetry

poetry or prose by any standard of criticism erected two centuries after the decease of the author.

The fame of Greene is not indebted to his biographers for any assistance; nor his character under any obligation to their lenity. To censure and condemn his weakness has not been sufficient; he has been stigmatised with the grossest vices, and it would be useless now to inquire for every authority. Much of the abuse is dictated from the pages of his inveterate antagonist Gabriel Harvey. The severe notes by Oldys are principally derived from the same polluted source, and the adoption of them by Steevens has tended to confirm their severity.* The names of Oldys and Steevens are entitled to universal respect and confidence; they may be considered to have sacrificed the greater portion of their lives in substituting facts for theory, and purifying English works from errors and inconsistency. Neither is it the province of one who occasionally recreates a mind, worn and corroded by the pursuits of others, in the gratification of reading, to attempt the controverting their pages; yet, it may be diffidently suggested, that the sombre shadows might have been relieved without deviating from the fair colouring of truth. Little of the real life of Greene was known at the close of the seventeenth century. Langbaine, who had been many years compiling his "Account of the English Dramatic Poets," and who sought on all occasions to expose the errors of Winstanley, was under the acknowledged necessity of copying from that writer's meagre narrative; and which narrative, like the distending bladder that swells with each gust of foul air, has been increased in its appear-

* Berkenhout's Biographia Literaria, p. 389.

ance

ance of malignancy by every subsequent writer. The thoughtless imprudence repeatedly described by Greene in giving an outline of his own character, must be considered as overstrained, for one who had "tasted of the sweet fruits of theology,"* and probably manufactured with new and exaggerated incidents of folly and extravagance, to swell the hunger-wrought pages, and give variation and strength to his novels.† Charity demands this inference when the whole of the vices displayed are found to be gathered with a miser's industry, and embodied, from the tales of invention, for the purpose of degrading him beneath the level of decency and common repute in society. Wood, whose authority is relied on in other points, says, he wrote "to maintain his wife;" a memorial in his favour passed unnoticed: while that source of existence has been asserted to have been prodigally consumed in the support of a wanton.

The works of Greene obtained an extraordinary portion of popularity. In Ben Jonson's "Every Man out of his Humour," Maddona Saviolina is described to observe "as pure a phrase and use as choice figures in her ordinary consequences an any be i 'the Arcadia.‡ *Car.* Or rather in Greene's works, where she may steal with more security." Sir Thomas Overbury, in his character of "a chamber maid," says "she reads Greene's works over and over; but is so carried away with the Mirror of Knighthood, she is many times resolu'd to run out of herself, and become a lady-errant."§

* See present volume, p. 14.

† Ib. p. 7, 133, where the gay and thoughtless career of the author is interestingly described under the character of a pilgrim.

‡ Cens. Lit. Vol. VII. p. 151, 265. § Ib. Vol. V. p. 364.

These

These passages are given in full from their being quoted by Oldys. Of the last he observes "we may know in what *class* to rank Greene from what Sir Thomas Overbury says in his character of a chambermaid, who reads Greene's works over and over."* If this negative conclusion is supposed to convey a critical decision, or if it means to convey any thing, it must be that of an opinion which depreciates the works of Greene, and to pronounce them either trifling and unworthy notice, or vulgar and contemptible. Either point may be refuted; but such authority is too light for a decision, while the vague inference of the critic is more easily destroyed in an immediate and familiar view of the passage in question, by considering it written of the era of yesterday, and adopting the name of Fielding, or Smollet, (whose pieces have been equally idolized by chambermaids); thus the distinction of *class* no longer despoils his literary reputation. Wood considers him "author of several things which were pleasing to men and women of his time; [that] they made such sport and were valued among scholars, but since they have been mostly sold on ballad-monger's stalls." This huckster circulation is a presumptive proof of their morality, if not of their merit; and Warton has pronounced in an extended acceptation, his prose pamphlets, may "claim the appellation of satires."† Had the obloquy cast on Greene been attached to any modern author, who had obtained similar excess of popularity, the hands of Briareus would not have been sufficient to contain the pens employed

* Biographia Literaria, p. 390.

† Hist. English Po. Fragment of Vol. IV. p. 81.

to apologise for his weakness and dissipation, or canvass the proof of his errors; yet, if "he was a bad man," to use the apposite language of a celebrated writer, "let us not palliate his crimes; but neither let us adopt false or doubtful imputations for the purpose of making him a monster."*

1. The Myrrour of Modestie, 1584.

2. Monardo the Tritameron of Love, 1584, 1587.

3. Planetomachia, 1585. [q. an edition without date.†]

4. Translation of funeral sermon of P. Gregory XIII. 1585.‡

5. Euphues censure to Philautus, 1587, 1634.

6. Arcadia or Menaphon, Camillae's alarm to slumbering Euphues, 1587, 1589, 1599, 1605, 1610, 1616, 1634.

7. Pandosto the triumph of Time, 1588, 1629.

8. Perimedes the blacksmith, 1588.

9. The pleasant and delightful History of Dorastus and Fawnia, 1588, 1607, 1675, 1703, 1723, 1735.§

10. Alcida,

* Fox's Historical Work, p. 66.

† This piece was considered from Wood as theatrical, and noticed by Baker in the Companion to the Play House, 1764, but omitted in the Biographia Dramatica of Reed.

‡ See Phillips's Theatrum Poetarum, Ed. 1800, p. 196.

§ To the edition of 1735 is added the history of Hero and Leander in prose. The title states both "made English from the originals, written in the Bohemia and Grecian tongues, by a gentleman who spent many years in travelling through most parts of Germany, Greece and Italy, where these stories are in as much credit and repute as any that are now extant, or ever were printed." Upon this story Shakspeare founded the Winter's Tale. It was versified probably about the beginning of the last century, and consists of fifty-eight stanzas. A short specimen from the beginning will suffice.

"Into

10. Alcida, Greene's Metamorphosis, (licensed to John Wolfe, 1588), 1617.

11. The Spanish Masquerado, 1589.

12. Orpharion (licensed to E. White, 1589), 1599.

13. The Royall Exchange, contayning sundry aphorisms of Philosophie, 1590.

14. Greene's Mourning Garment given him by repentance at the funerals of Love, 1590, 1616.

15. Neuer too late, 1590, 1600, 1607, 1616, 1631. [n. d. Beloe.]

16. A notable discouery of Coosenage, 1591, 1592.

17. The ground work of Conny Catching, 1591.*

18. The second and last part of Conny Catching, 1591, 1592.

19. The third and last part of Conny Catching, 1592.

20. Disputation between a hee conny-catcher and a shee conny-catcher, 1592.

21. Greene's groatsworth of Wit bought with a

"Into Bohemia dwelt a king,
Pandosto high to name:
He had a queen, Bellaria call'd,
fair, beauteous, and of fame.

He had a friend, Egestus call'd,
a king of great renown,
And for love of Pandosto, he
did leave his land and crown.

And to Bohemia he did sail,
Pandosto for to see:
Who with Bellaria his queen,
received him royally."

* In 1591 there was licensed to Thomas Gubbin "The Defence of Conye-Catchinge, or a confutac'on of those ij injurious pamphlets published with R. G. against the practisioners of many nymble wytted and misticall sciences," Herbert, 1354.

million of repentance, n. d. 1592, 1600, 1616, 1617, 1621, 1629, 1637.*

22. Philomela the Lady Fitz-Walter's Nightingale, n. d. 1592, 1615, 1631.

23. A Quip for an upstart Courtier, or a dispute between velvet and cloth breeches, 1592, 1620, 1625, 1635. Harl. Mis. Vol. V. p. 371.

24. Ciceronis Amor, Tvllie's Love, 1592, 1611, 1615, 1616, 1628, 1639.

25. News both from Heaven and Hell (licensed to John Oxenbridge, 1592), 1593.

26. The Black Book's Messenger, or life and death of Ned Browne, 1592.

27. The repentance of Robert Greene, 1592.

28. Greene's vision at the instant of his death, published by Newman, n. d.

29. Mamillia, or the triumph of Pallas, 1593.

30. Mamillia, or the second part of the triumph of Pallas, 1593.

31. Card of Fancy, 1593, 1608.

32. Greene's funerals, 1594. [I believe not his. *I. Reed.*]†

33. The Honourable Historie of Fryer Bacon and Fryer Bongay, a comedy, 1594, 1599, 1630, 1655.

* Ritson in the Bib. Poetica states this piece to have been edited by I. H. initials "presumed to belong to Jasper Heywood;" an error he was led into by those initials being affixed to "Greene's epitaph," printed at the end of the work. Warton points out the publisher in Henry Chettle, which appears confirmed by the epistle before Kinde-Harts Dreame, where he says, "about three moneths since died M. Robert Greene, leaving many papers in sundry booke sellers' handes, among others his Groats worth of Wit." Hist. E. P. Vol. iii. p. 291, 386. Reed's Shakspeare, Vol. II. p. 234.

† Inserted in Steevens's list. Biog. Lit.

34. The

34. The History of Orlando Furioso, a play, not divided into acts, 1594, 1599.*

35. The comicall Historie of Alphonsus King of Arragon, a play, 1597, 1599.

36. A looking glass for London and England, (a comedy, jointly with Lodge), 1594, 1598.

37. The Scottish Historie of James the Fourthe slaine at Flodden, intermixed with a pleasant comedie, &c. 1598, 1599.

38. Penelope's Webb, n. d. 1601.

39. History of Faire Bellora, [q. date of first edition, afterwards published as] "A paire of Turtle Doves, or the tragicall History of Bellora and Fidelio. Seconded with the tragicall end of Agamio, wherein (besides other matters pleasing to the reader) by way of dispute betweene a Knight and a Lady, is described this neuer before debated question, to wit, whether man to woman, or woman to man offer the greater temptations vnto vnbridled lust, and consequently whether man or woman in that vnlawfull act, be the greater offender. A historie pleasant, delightful and witti, fit of all to be perused for their better instruction, but especiall of youth to be regarded, to bridle their follies. Printed for Francis Burton, and are to be sold at his shop in Paules Church-yard at the signe of the Flower de-luce and Crowne, 1606."

40. The debate between Follie and Love, translated out of French, 1608.†

* The author of the defence of Connycatching accuses Greene of selling this dramatic piece "to the Queene's players for twenty nobles, and when they were in the country, sold the same play to Lord Admiral's men, for as much more." It appears to have been very popular, as in 1591 it was performed by Lord Strange's men. *Henslowes List.*

† From MS. notes by the late Dr. Wright, *penes me.*

41. Thieves falling out true men come by their goods, 1615, 1637. Harl. Mis. Vol. VIII. p. 369.

42. Greene's Farewell to Folie, 1617.

43. Arbasto, the History of Arbasto King of Denmarke, 1617, 1626.*

44. Fair Emme a comedy, 1631. [The best authorities for this article are Phillips's Theatrum Poetarum, 1675, and the re-insertion by Steevens in his list for Berkenhout. Langbaine, Mears, and others, consider the piece anonymous. It was performed by Lord Strange's men, who had the other dramas written by Greene, and the construction is similar to Orlando Furioso, not being divided into acts].

45. The History of Jobe, a play, destroyed; see Warburton's list, *Censura, Vol. V. p.* 274.

[*The following pieces have been ascribed to Greene.*]

Mihil Mumchance, his discoverie of the art of cheating in false dyce-play, n. d. [Inserted by Mr. Reed in his list, but doubtful. It forms N°. 32 in Mr. Beloe's list, though mentioned in the following page as not by Greene.]

Art of Juggling, 1612 [Reed's list, & ante p. 374.]

Greene's ghost haunting coney catchers, 1602, 1606, 1626. [" I doubt this being Greene's." *I. Reed.*] The Epistle Dedicatory says, this little pamphlet, which by a very friend came to my hands, and adding somewhat of mine owne knowledge, and vpon verie credible information, concluding " your's to vse S. R." These initials are given to Samuel Rowlands,

* To Arbasto was added the " lovely poem" of Pyramus and Thisbe, written by Dunstan Gale. *Ritson's Bibliographia Poetica.*

but

but they are more probably those of the author of the Art of Juggling.]

Greene in conceyte newe raised from his graue to wryte the tragique storye of his faire Valeria of London. (Licensed to William Jones 1597), 1598, was written by John Dickenson.

Greene's poet's vision and a Prince's glory, 1603 [N°. 37, of Mr. Beloe's list, written by Thomas Greene the actor, better known by John Cook's dramatic piece of "Greene's Tu Quoque."]

The late Mr. Reed inserted an additional manuscript list of Greene's works in a copy of the Biographia Literaria; to that I have made several additions. The greater portion of the titles having been fully given in Mr. Beloe's Anecdotes of Literature made a repetition unnecessary.

Conduit street. J. H.

ART. XI. *Camden's Gifts of Arms. Extracted from Morgan's Sphere of Gentry.*

[CONCLUDED FROM P. 271.]

Surry, 299. *Thomas Clay* de Rigate. A. 2 chevr. engrailed S. intr. 3 trefoils S. 1613.

London. *Edmund Rolph,* Goldsmith. A. 3 crows S. a trefoil in chief V.

301. *Edward Smith.* A. fess V. intr. 3 ogresses.

Suffolk. 302. *Robt. Cook* of Lanehan, 1612. G. an inescutcheon A. intr. 3 crosses formé fitché in saltier encountring on the escutcheon.

Essex. 303. *Wm. Luckyn* de Badow, 24 June, 1611. S. a fess dancè intr. 3 leopards' faces Ô.*

* The paternal coat of Lord Grimstone.

Essex. 304. *Robt. Garset*, Esq. of the Body to K. James, May 1614, vel Feb. 1, 1612. A. a saltier entr. 4 mullets G.

Sussex. 305. *Marshal* of Michelham, Dec. 2, 1612. Barry of 6, A. & S. a canton Erm. charged with an inescutcheon G.

London. 306. *John Warren*, 1613. Checky O. & B. on canton Erm. a lion ramp. double quevé.

307. *Robert Johnson*, son of John of Goldenton in Bedfordshire, B. chevron O. entr. 3 eagles lifting up their wings O.

Essex. 308. *Robt. Maidston* de Boxsted, 1614. O. 2 battleaxes in saltier S. the iron A.

309. *Thomas Thwaits*, Alderman, 1598. A. a plain cross S. fretty O. in the dexter quarter a lis G.

Lincoln. 310. *Rd. Williamson* of Gainsborough, 1602. O. a chevr. G. entr. 3 trefoils S.

311. *Humphry Bugg* of Sutterton, Mar. 12, 1602. O. on a fess S. 3 budgets A.

312. *Sir Robt. Cross*, Quarterly A. & G. in first quarter a cross crosslet G.

Suffolk. 313. *Spring* of Pakenham. A. a chevron engrailed G. entr. 3 mascles G.

314. *Jeffrey Paynell* G. 2 chevrons A. border A.

London. 315. *Laurence Camp*, July 2, 1604. S. a chevron O. entr. 3 griffins heads erased O.

316. *Henry Wollaston*, Draper. Crest. 1616. A. 3 mullets pierced S.

Berks. 317. *Thos. Orpwood* de Abingdon, 13 Oct. 1620. V. 3 crosses formy A. on chief A. 3 boars heads couped S.

Leicester. 318. *Halford,* High Sheriff, July 1622. A. greyhound pass. S. on chief S. 3 lis O.

London. 318. *Barbar.* O. 2 chevrons G. 3 lis in chief G.

Surry. 319. *Wm. Knightley* de Kingston on Thames, Quarterly Erm & Paly of 6, O. & G. on a bend B. a lance O.

REMARKS.

Many of my readers, it seems, will rejoice at the conclusion of this long article. As a notice had been given of its continuance, it appeared proper to print this small fragment to complete it.

I cannot admit, to one of my Correspondents, who has honoured me with a private letter on the subject, that the book from which it is extracted is very common; nor is the article, in my mind, totally uninteresting or useless. In the introductory observations to it, I have given some reasons why I think otherwise. I cannot allow that its insertion is inconsistent with my original plan; but even if it be not strictly conformable with the arrangement hitherto adopted, it certainly does not infringe on the licence I claimed for myself in the preface to the first volume, where I said I "would not be unalterably confined to any plan."

It is very true that he, who undertakes a work of this kind, is bound in common prudence, and indeed for the purpose of continuing its very existence, to consult the taste of his readers: and now that I know it, I shall certainly take care to press subjects of this kind no further. As to their dryness, I did not quite think that an objection in a work of antiquities. But I have no desire at present to enter into a defence of the illustrious science of heraldry!!

My Correspondent suspects that this long article has been inserted to fill a space, for which I was not otherwise prepared. He will excuse me for assuring him that this was not the case. My judgment, such as it is, must answer for the introduction of it. At the same time periodical publications are surely entitled to much candour, on account of occasional hurry, and casual instances of inconsiderate selection.

The man, who can give up his whole time to the conduct of such a work, is too detached from the concerns of general literature as well

well as from the business and pleasures of life, to possess those acquirements of the mind, which more than make amends for the lapses of haste, and accidental neglect and indifference.

Let a liberal censurer reflect what it is to carry on a work month after month, and year after year, through sickness and sorrow as well as through health and ease of heart; through business and distraction, as well as through leisure and calm spirits; at moments of languor and despondence as well as of energy and hope: and he will not judge too rigidly, and expect what is scarcely possible!

It is my present intention to explain in another place more at large the purposes which I have endeavoured to effect by this work, and the extent to which I had hitherto flattered myself that I had succeeded. If I have failed, I have failed in a design, which I can confidently assert to have been actuated by pure, virtuous, and disinterested *motives.*

I am not ashamed to confess that I love literary fame; and perhaps too fondly!

"Fame is the spur which the clear spirit doth raise
To scorn delights, and live laborious days!"

My fame, I hope, does not depend on the present work. But if I am doomed in consequence of these my humble endeavours to be considered a mere dull plodder among black-letter books, a stupid transcriber

"Of all such learning as was never read,"

I must submit to my fate; and endure it with the best fortitude which I can command. To mean misrepresentation, and low and petulant abuse from malignant and half-educated libellers, I have long been accustomed. Such conduct will never shake me in my steady resolves; nor drive me from pursuits which I think either amusing or useful. I know that men, to whose talents and acquirements I look up with admiration, have been equally abused. I have heard Warton's History of Poetry derided for its dulness; and the writer's intellectual endowments refused any other praise than the power of industry!!!

What I am, neither praise can increase, nor censure diminish. The time I have spent in unmercenary literature, I can at least look back upon with satisfaction, as an innocent and virtuous occupation of a large portion of my life.

August 11, 1808. *Editor.*

ART.

ART. XII. *Reply to the Defence of Grotius.*

TO THE EDITOR OF CENSURA LITERARIA.

SIR,

It is a great obstruction to progress in literature, that authors are often too negligent concerning the minutiæ of facts, for a contrary conduct would prevent many erroneous conclusions deduced from them: thus P. M. informs us "that both Bayle and Moreri say, that Galatinus took the *whole* substance of his work from Porchet, as Porchet himself had done from Martini."* But this is impossible; for the book of Galatinus was published five years before the book of Porchet, as appears from the prolegomena of Maussacus to Martini, where Porchet's book is dated in 1520, but that of Galatinus as early as 1515 for the first edition; but there was a second at Frankfort in 1602, from which I have made the quotations in my letter. Martini died about 1284, and his work was only read in MS. until 1651, when it was first published at Paris from a copy found in the library of Tholouse, and then almost unknown, with notes by De Voisin: this gave Galatinus and Porchet opportunity to pilfer from it without discovery, until that first publication of it. P. M. erroneously then considers that first publication as a *republication*, of which there was one indeed in 1687 at Leipsic.

Now, it is from the first edition in 1651, that I have made my quotations, and I have not found there the least good reason for his supposing it "to be probable that the foundation of the story about Nehumiah is to be met with in the first edition."† On the contrary,

* P. M. is not answerable for the errors of Bayle or Moreri. *Editor.*

† This follows from the credit given to Bayle and Moreri. *Editor.*

neither

neither the titles to the chapters, nor the contents of them, so far as I have read them, contain any thing relative to that subject; nor yet the copious index, which has no references to any other of the names than *Haccadosch*, and these only in the notes of Devoisin, relative merely to the date at which he might have compiled the Mishna: there is also a list prefixed of all the authors quoted by Martini, in which not even the name of Haccadosch appears. But although Galatinus did not copy from Porchet, yet he certainly did from Martini; and in Collier's *Hist. Dict.* there is a truer account of these facts under the word *Raymund*, than in the above one of Bayle, and taken from some of the works of M. Simon, where *much* is rightly substituted for *whole*; as accordingly I have proved from the prolegomena by Maussacus, that Galatinus inserted *many* articles of his own from spurious books: now, that erroneous word *whole* seems to be what has misled P. M. still to conceive that something about Nehumiah is to be found in the *first* edition of Martini. As to the censure however of Galatinus by Reinoldus concerning his *nimio studio Talmudicarum nugarum*, it must be equally applicable to all the three authors, if to any one; yet it is rather an unreasonable one, since it was the very object of their books to prove, that the explications of the Jews themselves both in the Talmud and elsewhere, applied all passages in scripture relative to the Messiah in the same manner as the Christians themselves; and this first writ opportunely by Martin at a time when the Jews in Spain, before 1284, possessed almost all the learning then current in that nation, of which Martini was a native, viz. in Catalonia, and they had converted also many Christians to Judaism.

With

With respect to Philo that some ancient Christians had supposed him author of the Book of Wisdom, and some modern ones also, is indeed true; but then they supposed also, that the passages in that book, which were thought to glance at Christianity were writ *historically*, by his being himself converted to Christianity by St. Peter at Rome, therefore *after* the passion of Christ, not *prophetically*. What P. M. quotes from Duhamel of a prophetic nature relates merely to the *passion* of Christ himself; but I know of no author ancient or modern, except Galatinus, who made Philo prophecy also *de Martyrum victoriis et ecclesiæ Christi statu*, or whoever before asserted that the Nicene council* received the book *tanquam sancti spiritus dictamine scriptum*, and not rather as an historic testimony concerning Christianity, in case they did not receive it as a mere Jewish book.

But however this might have been, yet at least it appears from that diversity in the opinions of the ancient Christians (if any of them did so *anciently* suppose the twentieth verse to be a *prophecy* of the death of Christ and not a *relation* of it) while some of them thus conceived Philo to have writ *before* the passion, and others made him not to become a Christian author until his journey to Rome *after* it, that neither of the opinions is entitled to much credibility. As little evidence also had Grotius to affirm that it was interpolated after Christ, though composed by a Jew before; and just as little evidence has P. M. to conceive that the whole of it was writ after Christ: I find no satisfactory evidence either way, therefore cannot but wonder at the

* But other councils have. See p. 335. *Editor.*

readiness

readiness with which such affirmations* are made with so little evidence to support them, when there is sufficient evidence throughout the whole, that it was writ by a Jew, from the constant comments upon early Jewish history, while nothing is said but in *one* place, which can be strained into any reference to Christ, viz. in the second chapter; yet even this of such a *general* nature relative to the unhappy fates which too often befall righteous men, that it might just as well have been writ by any rational heathen as by a Jew or Christian. It is the mode of expression chiefly which proves it to come from the pen of a Jew, by a righteous man being called *a child of the Lord*, and *a Son of God*, with other Jewish ideas; but why should these phrases be here strained into any reference to Christ, when the same phrase is applied afterwards to the whole Jewish nation? In chap. xviii. 13, the writer says, "that the Egyptians on finding their first born children slain, acknowledged *the Jewish nation to be the Son of God*," ωμολογησαν θεου υἱον λαον ειναι. Tremellius rightly renders this in the singular *populum filium esse dei*; but the English is in the plural, yet in the same sense, *to be the sons of God*. Now how acts the vulgate? It omits *filium* altogether *(populum dei se esse)*, and thus by substituting *se* for *illos*, it in fact makes the Egyptians *sons of God* instead of the Jews. This was apparently done, that *Son of God* before might be more readily confined by readers to Christ.

Such are the arts of some translators and the neglects of others in not adhering to the originals! An error of the press made υἱος θεον in my letter instead of υἱος θεου,

* This is not an affirmation of P. M. but merely an inference. *Editor.*

which

which phrase occurs in the eighteenth verse, as παιδα κυριου does in the thirteenth, and both which Tremellius renders accurately. Both of them also are quoted by Galatinus, but here again we may observe an artifice in the vulgate; for it renders both phrases by *filium Dei*, for the same reason as before; and hence it was, that the old English translation has *God's son*, and I suppose, in both verses, like the vulgate. The evidence of these words having any reference to Christ must have appeared very precarious to the translator, when such arts were thought requisite to support that interpretation. I cannot believe, however, that the zeal of the first Christians was so cold, or their judgment so little, as to write nineteen chapters containing reflections *altogether* relative to events in ancient Jewish history, in order to introduce so early as in the second chapter a *single* verse, in which the words *Son of God* occur, and which *may be* applied to Christ, yet *are* applied in such a levelling manner, that it makes every righteous man just as much a Son of God as Christ himself. "If the just man be the Son of God, he will help him, and deliver him from his enemies." Now why should not every just man be as well called a Son of God, as the whole Jewish nation?

S.

P. S. The above verse was plainly imitated from Psalm xxii. 8. "He trusted in God, that he would deliver him, let him deliver him seeing he delighted in him." Ηλπισεν επι κυριον ρυσασθω αυτον ὁτι Θελει αυτον. This was the very verse which the Pharisees applied to Christ at his crucifixion, "He trusted in God, let him deliver him now if he will have him, for he

he said I am the Son of God Πεποιθεν επι τον θεον; ρυσασθω νυν αυτον, ει θελει αυτον, &c." Now it was this application to Christ of that verse, which probably first led the ancient Christians to apply also to Christ the imitation of it in the Book of Wisdom as above-mentioned, and hence might arise the supposition that Philo was instructed in Christianity, or that he there predicted the passion of Christ; especially as the phrase *Son of God* was found in *Wisdom*, added to the words of the psalm; but no real Christian in that early age would have ever voluntarily employed *Son of God* in such a familiar and disrespectful manner as to apply it to the Jewish nation, who crucified Christ, as well as to every righteous man without distinction. And that the author himself, whoever he was, merely intended to *imitate* the words of the psalm is confirmed not only by the sense, but also by his employing the very same word ρυσεται for *will deliver:* there seems some room also for doubt, whether the thought of the Pharisees, when they applied that verse to Christ and joined to it *the Son of God,* was not drawn from the same words in the Book of Wisdom, rather than from the words of Christ (who always called himself *the Son of Man)* in order thus to make it the more applicable to him; and thus that this speech of those Pharisees may possibly be thought to become some testimony of the existence of the Book of Wisdom before Christ.

S.

ERRATA.

P. 166, *for* procure *r.* prove—313, magna *r.* magnus—vale *r.* vate—repertur *r.* refertur—juro *r.* jure—314, ver. 5, 6 *r.* vers. 6—315, 266 *r.* 966—317, inde *r.* iz de—316, officietur *r.* afficietur.—335, note, prœli *r.* Israeli.

ART.

ART. XIII. *Old Poetry.*

[*Peace I hear a voice.*

The following is transcribed from the volume containing the oration of John Russell, printed by Caxton, ante p. 351.]

" Peas I heir a voyce, saith man thou shalt dye,
Remember the paynes of purgatorie!

Why sittist thou so syngyng, thenkyst thou nothyng,
That who so best hoppith at laste shal haue the ryng?
Remembre thy maker and pray to that kyng,
To that blisse that he bought the vnto the bryng.
Thou shalt aby,
This worlde defygh;
Pes I hier a voice.

I prove the by Reason that thou art vnkynde,
He that deid afore the, is clene oute of thy mynde;
Thy frendis afore the, why art thou so blynde?
In p^r gatory paynyng there shalt thou them fynde.
With doolefull cry,
Thou shalt aby,
This world defygh,
Peas.

Man compasse in saying in mynde every delle,
And pray for tho soules so grete paynes fele;
In purgatory paynyng their sorowys to heele,
Thy self in no wors cas and yis it is weele.
This worlde defygh,
Thou shalt abye.
Peas I hier a ——

I haue herd this voice, well Mary fulle of grace
Spekith it to me; yo, I will high me a paas
To the chirche, me to amende: Lady p^y [pray] for space,
Lord leste I come to late, yo, alas! alas!!

I fere me, I,
With doulfull cry,
I shall aby,
This world defygh.
Pees.

A now am I thorugh that dey shall I thanne,
But yit gentil neyghbore, tell me where or whan̄,
Or where shall I become, why, spekist thou not man̄,
Is ther̄ no creature that answere me can̄?
Now god me guy,
I fere me, I,
Wt. dulfull cry,
I shall aby
This world defygh.

Than see I righte wele ther̄. is no way butt oon̄,
Nowe helpe me deere Kateryn and Iohn,
Christofer & George, myne avowries alone,
Of the nombre dampned see that I be none.
Pray for me high,
Now god me guy,
I fere me, I,
With dulfull cry,
I shall aby,
This world defygh.
Peas I hier̄. ——"

[The late Mr. Ritson was author of three law tracts, all now very scarce, and probably the only collected copy formed by himself, with additional title, is in the library of Thomas Hill, Esq. whose collection is liberally open to all reasonable inquiry, and to whom I am under repeated obligations by the loan of scarce and valuable works not otherwise attainable. The following ballad is in the appendix to "the Office of Constable," 1791.]

"*The Song of a Constable: made by James Gyffon, Constable of Alburye* [*in Surry*] *Anno* 1626. *To the*

the tune of 'Jump to me Cossen.' (Now first printed.)

"I a constable haue tooke myne oath;
By which shall plaine appeere
The troth and nothing but the troath,
Whoseuer my song will heere.
One greate constable of Ingland was,
Another late should haue ben;
But litle ones now is found will serue,
So they be but honnest men.
A constable must be honest and just;
Haue knowledge and good reporte;
And able to straine with bodie and braine,
Ells he is not fitting for 't.

Some parish puttes a constable on,
Alas! without vnderstanding,
Bycause they 'd rule him when they haue done,
And haue him at their commaunding.
And if he commaundes the poore they 'le grutch,
And twit him with partial blindness;
Againe, and if he commaunds the rich,
They 'le threaten him with vnkindnes:
To charge or compell 'um, hee's busie they 'le tell 'um;
In paying of rates they 'le brawle,
Falls he but vnto, do that he should do,
Ile warnt you displease them all.

Whip he the roagues,* they 'le raill and they 'le curse:
Soldiers as rude cause they are
Sent to the treasurer with their passe,†
And may not beg euery where.
If warrantes do come, as often they do,
For money, then he it demaundes,
To eu' yre one with 's rate he does go,
Wherein they are leuied by landes:

* By 39 Eliz. c. 4. since repealed. † See 43 Eliz. c. 3. §§. 8, 13.

They 'le say then he gathers vp money of others,
To put to vse for increase;
Ells he gathers it vp, to run awaye wu 't:
What terrible wordes be these!

Hearing a presse for souldiers theyle start,
Ells hide them selves when we come;
Their wiues then will saye, to presse wee yee maye:
Our husbands are not at home.*
Coyne for magazens sent for in hast;
Much ado was eare they yeilded,
Yets' gather'd and paid; and I am afraid
They will not in hast be builded.
The justices will set vs by the heels,
If wee do not do as we should;
Which if we performe the townsmen will storme;
Some of them hang 's if they could.

The constable 's warnde to th' sessions then,
Vnwilling some goes, alas!
Yet there may wit and experience lerne,
If that he be not an asse.
There shall he see the justices set,

* This idea of pressing the wife for the husband is the subject of a humorous old song (Latinized by Bold), beginning,

"I am a cunning constable," &c.

Of which the second stanza is as follows:

"Ho! Who's at home? Lo! here am I!
Good morrow, neighbour. Welcom, Sir.
Where is your husband? Why truly
He's gone abroad, a journey far.
Do you not know when he comes back?
See how these cowards fly for life!
The king for souldiers must not lack;
If I miss the man, I'll take the wife."

[This note was extended for the purpose of casting a severe reflection upon the system of press-warrants. It is to be lamented that any thing so harsh should be necessary for our national bulwark, the navy; but it will not justify a repetition of the censure in the intemperate language adopted by Ritson.]

Here

Here three of O yeses, and
Then shall he here the commission read,
Though little he vnderstand.*
Our free landed men are called for in then,
To be of the great inquest,
The chief of our townes, with hoare on their crownes,
That what should be done knowes best.

Choice men of euerye towne in the sheire,
Three juries there must be more,
Cal'd vnto the booke with 'here, sir, here!'
The wisest of twentye before;
Then there shall be see who right hath transgrest
Punished for his offence,
There shall be here a number amerc 't,
Along of their negligence:
What things are amisse, what doings there is,
Justices charge them enquier,
Fore clarke of the peace and baylies at least
A dozen besides the crier.

Verdicts must come from these juries then,
But howsoeare they endite them,
Theyle not be tooke till next day by ten,
Vnlesse that their clarkes do wright them.
Ruff wordes or smooth are all but in vaine,
All courts of proffit do savour,
And though the case be neuer so plaine,
Yet kissing shall go by fauour;
Theyle punish the leastest, and fauour the greatest,
Nought may against them proceede,
And who may dare speak against one that is great,
Lawe with a powlder indeede!

But now my constableship's neare done:
Marke hearers, sayers and singers,
There is not an officer vnder the sunne,
But does looke through his fingers.

* It was then in Latin.

Yet where I see one willing to mend,
Not prating nor making excuses,
Such a one if I can I'le befreind;
And punish the grosse abuses.
My counsel now vse, you that are to chuse,
PUT ABLE MEN EUER IN PLACE;
FOR KNAUES AND FOOLES IN AUTHORYTE DO
BUT THEMSELUES AND THEIR COUNTRIE DISGRACE."

Conduit street. J. H.

ART. XIV. *The Ruminator. Containing a series of moral, sentimental, and critical Essays.*

N°. XLII.

Complaint of a Literary Man.

TO THE RUMINATOR.

SIR,

To a mind like yours, constantly ruminating on the diversified and contradictory moral traits of our species, and touched with a keen sensibility at its failings and misfortunes, I feel an insurmountable impulse to open the anxieties of a melancholy and overloaded heart. If you cannot speak comfort to me, methinks* the mere act of pouring out the fulness of my mind will give me relief.

I am a man who have given up the principal part of my life to literature, which however I have done rather as an amusement than a business. I have read and written as whim directed, without any other view, than

* I am happy to see this word justified in *Jamieson's* Etymological Scotch Dictionary. *Editor.*

that

that of a pleasing occupation of my time, unless perhaps it was mingled with the hope of a reward in the acquisition of literary fame. Thus have I whiled away the vigour of my youth and my manhood; and the hour is arrived, when I look back on the precious time thus lost, with hesitation, regret, and a mixture even of awe and trepidation! For what are our faculties given us? Are they to end in their employment here, or in the worldly reputation they procure? These are questions which more than startle me at periods of serious thought!

I look upon the great mass of mankind, and imagine that I see them employed still more unprofitably than I am. Their amusements are more sensual; and are productive of at least as little benefit to their fellow-creatures. If it be pleaded that their habits are less solitary, they still may be more selfish. The productions of the study are capable of a wider communication, than the exertions of conversation; and surely are in general of a more refined and improving nature. These thoughts intermix some rays of comfort at such hours of gloom!

But, alas! the clouds close together again; and at moments I seem involved in impenetrable darkness. The acquisition of all I had sought for, books, knowledge, fame, I feel, like Solomon, to be *mere vanity!* The objects of my earthly idolatry, the great meteors of human genius, fade before my sight. They appear insignificant, and vapid, like myself; their talents wasted; and the monument of their works unworthy of the labour which it cost.

Does this proceed from the disease of my mind; or from a just sense of the misapplication of its powers?

Does it not whisper views of fame, and reward, beyond this world? and employments directed to effects of a higher kind, as the means?

When the utmost purpose resulting from the employment of those mental faculties with which Providence has endowed us, is a barren exercise of the understanding or the fancy of others, how far short do they fall of their capabilities? They might at the same time instruct, refine, and exalt; direct the head; and elevate the heart!

Had I, instead of wasting my life in idle inquiries on trifling subjects, and idle excursions of the imagination, bent my humble talents to acquire and convey solid knowledge, and delineate the visions of a better order of existence, perhaps even I might have secured a renown, which, while it never ceased to gratify me here, might have soothed my spirit hereafter!

It is past: the flight of Time is irrevocable; books lose their zest; the charms of learning have vanished; and fame, could I grasp it, is not worth the embrace! Such at least is the present unhappy state of my mind. Can you give me peace, Mr. Ruminator? Can you dissipate these clouds? And are you subject to no similar dejections? You seem to pursue your course without interruption through fair weather and foul! But perhaps I know not your difficulties. Like me, you may feel languor, disgust, despondence! O, Sir, how much luckier than I, are you then, who do not stop as I have done!

"Tu ne cede malis; sed contra audentior ito!"

I am, Sir,

Your constant Reader,

Homuncio Literarius.

August 8, 1808.

To

To a mind in the state of my Correspondent's, it would be presumption in me to enlarge on the obvious and only topics of consolation. I leave it to the accomplished and eloquent divine, to delineate in their full force the comforts of religion; to point out the views, which never lose their lustre, and the wreath of which the flowers never fade. These and these alone will be powerful enough to counteract the disease, which the present letter so pathetically delineates; and which I myself, alas! have felt too deeply to be insensible to the sufferings of my Correspondent.

Aug. 11, 1808. RUMINATOR.

No. XLIII.

Poetical Fragments.

The following poetical fragments, found among the papers of an eminent literary person, lately deceased, may for once be allowed in combination to form a paper of the Ruminator.

I will not venture to say that they have never been printed before, though I do not recollect to have met with them.

"*Thoughts occasioned by the Funeral of the Earl and Countess of Sutherland, 1766, at the Abbey of Holy-rood-House. By the late Sir Gilbert Elliot, Bart.*

"See where the Forth, by many a winding shore,
Still undiminish'd, holds his way, and see
Yon mountain hoar, a stranger to decay,
Still as of old, o'erlooks the walled city,

Her

Her dwellings, spires, and rocky battlement;
E'en that proud palace, rear'd by human toil,
Still braves the stroke of time, though long untrod
The paved court, and silent be the hall.
These all remain: yet in the mouldering vault
Sleep Scotland's boasted kings, their ancient line
Extinct, and all their long-descended sway
Shrunk to this little measure. O! farewel,
Farewel, ye mighty names, for high exploit
And warlike prowess fam'd; entreated oft,
And oft assail'd by French or English monarch.
Such are thy triumphs, and thy victory such,
O Death, relentless! whom no charm can sooth,
Thy valour, Bruce, nor all the civil lore
Of the first James, nor Mary's matchless bloom.
Ill-fated Queen! Then wipe your tears away:
I'll weep no more: let the long funeral pass,
And darken all around: I'll weep no more.—
True, they were young; and noble was thy birth,
O Sutherland! and in thy manly mind,
An inmate there, was sealed sweet affection.
Yet wherefore mourn? In pity heav'n bestow'd
An early doom: lo! on the self-same bier
A fairer form, cold by her husband's side,
And faded every charm, she died for thee,
For thee, her only love. In beauty's prime,
In youth's triumphant hour, she died for thee.
Bring water from the brook, and roses spread
O'er their pale limbs: for ne'er did wedded love
To one sad grave consign a lovelier pair,
Of manners gentler, or of purer heart!
Nor man alone decays: this antique tomb,
Where, mix'd with kings, they lie, yon mountain hoar,
And rocky battlement, one awful day,
Shall give to ruin; while alone survives,

Bright

Bright and unquenchable, the vital flame,
Portion of Heaven's own fire, which once illum'd
High-minded virtue, or with milder glow
Warm'd the pure breast of lovers and of friends."

"*The Ballad of Shinkin, with a Latin and Greek Translation.*

"Of a noble race was Shinkin,
Of the line of Owen Tudor;
But hur renown is fled and gone,
Since cruel love pursued hur.

Fair Winny's eyes bright shining,
And lily-breasts alluring,
Poor Shinkin's heart with fatal dart
Have wounded past all curing.

Hur was the prettiest fellow
At stool-ball and at cricket;
At hunting-race, or foot-ball chace,
Gods splut, how hur could kick it!

But now all joys are flying,
All pale and wan hur cheeks too;
Hur heart so akes, hur quite forsakes
Hur herrings and hur leeks too.

No more shall sweet Metheglin
Be drank at good Montgommery;
And if love's sore last six days more,
Adieu, cream cheese and flummery!"

"Præclarus ortu Shenkin
E Stirpe Theodori;
Sed cessit a Me Splendor Famæ
Venereo Furori.

Splendentis

Splendentis Winifridæ
Ocelli perculêre;
Cor (heu!) crudeli ictu teli
Desperat Ars mederi.

Tam clarus erat nemo
Seu Pili, seu Bacilli;
Cursu pedestri, aut equestri,
Haud quisquam compar illi.

Sed gaudia fugerunt,
Emaciantur Genæ;
Cor (heu!) sic dolet, non, ut solet,
Jam cepe olet benè.

Non posthac deglutienda
Promulsis de Montgomery;
Si desit quies plus sex dies,
Œternum valeat Flummery."

"Περικλειης ην Χιγκιν,
Θεοδωριδης γενος;
αλλ' υη ερωτος ημιδρωτος,
ου νυν, οδ' εκει μενος.

Καλλιστης Ουνιφριδης
'Οφθαλμω πυρος μεστω,
την κραδιην στασατην
ωτειλη ανηκεστω.

Παλαι μων εν αγωσι
παντ' αθλα λαξειν δικη,
τω γαρ τρεχοντι, η βαλλοντι,
αει παρην η νικη.

Νυν δ'εν αυτῳ παρειαις
ιδε το χλωρον τοδε.
Καρδι αλγει, τυρον μισει,
Κρομμυα δ' εκ.ευωδη.

Τδρομελι

Τὸ ῥομελι ακετι
πιειται εν Μοντγομερι.
Καν η φλοξ δεινη εξημαρ μεινη,
το λοιπον χαιρε, φλομερι."

"*Hymn by the late Duchess of Devonshire. Æt.* 13.

" When I behold with wond'ring eyes
The daily blessings God bestows,
A thousand thankful thoughts arise;
My heart with grateful joy o'erflows.

Each flower, each shrub, conspires to sing
The praises of the God on high;
The praises of the eternal King,
Who gave each shrub, each flow'r, its dye.

Who gave the sun its balmy heat?
Who bids the thunder loudly roll?
Who made the universe complete,
And form'd the earth from pole to pole?

With me in Hallelujahs join
To sing our holy Maker's praise;
In choral hymn, or song divine,
In prayer and thanks our voices raise."

N. B. The continuation of the Story of Longford came too late for insertion in the present Number.

Art. XV. *Address to Time.*

INSCRIBED TO THE EDITOR OF "CENSURA LITERARIA."

Oh! Time, thou shadow of enormous growth,
Pacing with silent stride this checquer'd world,
A giant unperceiv'd!—in thy swift march

What

What havoc hast thou seen of men and things,
Of states and cities; cities great as our's
Bow'd to the earth, entombing their proud founders.
With them the living mass that throng'd the streets,
The active crowd, the breathing multitude!
The dust of desolation covers all!
* * * * *
Time on his hasty pilgrimage hath mark'd
The dismal change, and blush'd as he sped on,
Too conscious of th' irremeable deed;
From Memory lock'd all knowledge of th' event,
And given the key to Ignorance! Mother Earth,
How many a scornful beauty dost thou clasp;
How many a pompous thing of titles vain,
Bloated with pride and gorg'd with luxury,
Lies huddled in the narrow house of death,
A sav'ry banquet for the glutton Worm!
How many heroes crimson'd o'er with blood,
A spectacle abhorred of their God;
How many kings of sable character,
Whom scarce this globe's vast limits could contain,
Clipt in the grave and happily forgot!
These we lament not!—but shall Genius die?
Is there no distance 'twixt the common mind,
The worldling's, cumber'd with its native clay;
And his who, shaking off this mortal coil,
Soars on the wings of high inspired thought,
Full of the emanation of his God?
There is:—the philosophic sage feels *this*,
When, cheer'd by Truth's bright rays, he penetrates
In quest of lone Obscurity's dun vale,
And tracing Science to her inmost depth,
Reveals to man the hidden cause of things.
The Patriot feels it, fir'd with just disdain
To see his country's senate sunk in vice,
And strains his lungs, confronting the foul tribe;

Boldly

Boldly asserts an injur'd people's cause,
Spite of their venal bickerings!
And yet the Poet feels it greater still!
Say, oh ye amiable Sons of Song,
How vast the distance 'twixt your bliss and theirs?
Whether meek slaves to Pity's dewy eyes
Ye drop the tear upon your plaintive harps,
Melting in all the ecstasy of love;
Or wak'd to higher theme exalt your strains,
Coasting Imagination's boundless field,
Ethereally sublime!—How far aloof
Sit those who glory in the minstrel's lore,
Glad to appreciate his genuine worth;
Belov'd enthusiasts! who delighted woo
The raptures flitting from the well swept string!
Theirs is the transport, pure as gifted bards,
As round their heads angelic visions float,
The sweet illusions of embody'd thought
Shook from ten thousand symphonies!
Dear to the Muse is ev'ry honor'd name
That calls to light the long forgotten Bard,
And gives the guerdon to his merit due;
Plucks the dark veil from Time's retentive grasp,
And plants eternal laurels on his tomb!

Finis. T. J.

ART. XVI. *On the Basia of Secundus: and Stanley's Poems.*

TO THE EDITOR OF CENSURA LITERARIA.

SIR,

Through the medium of your very valuable and amusing monthly publication, I shall perhaps obtain a piece of information I have long desired. You doubtless are well aware, that the first poetical version

of

of the *Basia* of Johannes Secundus complete came out 1732, printed in 12mo. by Henry Lintot, and embellished with two beautiful engravings of Secundus, and his mistress Julia, by Bernard Picart. Who was the author of that Translation has often been inquired; but it has not hitherto been ascertained: yet a clue would seem afforded to that knowledge, in a *Dissertation to Sir Richard Mede, Bart.* prefixt to the Poems, and in another at the end of them. From the one we learn, p. 14, that he had travelled in Holland with Sir Richard (perhaps as tutor or companion) and in the other, p. 92, he acknowledges to have given a specimen of an intended publication of *Anacreon, Moschus, L. Bion,* translated at the end of Mr. Sterling's *Musæus.* Your familiarity with literary anecdote may perhaps point out the author in question.

You cannot but know, I presume, that Mr. Stanley, author of the *Lives of the Philosophers,* first gave the *Basia* of Secundus, at least the greater part of them, an English dress, which he published in a collection of his *Poems,* 1651. This collection contains complete versions of *Anacreon, Moschus, Bion,* and the *Pervigilium Veneris,* accompanied with notes, denominated *Excitations.* Mr. Stanley's *Poems** are well worthy your attention, Mr. Editor.

* Stanley's Poems are very scarce, and sell at an high price. They have only once been seen by the present Editor. An account of the author may be found in Wood's Ath. I. F. 284. See also Nichols's Collection of Poems, VII. 59—VIII. 311.

In the parish register of Bishopsbourne in Kent, is the following entry of the poet's father and mother—"Oct. 15, 1621, married Thomas Stanley, Gent. and Mary Hammon," daughter of Sir William Hammond of St. Alban's Court in Nonington. *Editor.*

The Editor will feel obliged to any Correspondent who will answer these queries.

There

There is another book, that occurs to my recollection, which, if extracted from by you, Sir, might greatly amuse and gratify your readers; it is *Deckar's Gull's Hornbook*. This work affords a greater insight into the fashionable follies and vulgar habits of Queen Elizabeth's day, than perhaps any other extant. A chapter given by Dodsley at the end of his *Collection of Old Plays*, and another by Beloe in his *Anecdotes of Literature*, are the only excerpts I am acquainted with from this curious book.

I am, Sir,

Your constant Reader,

J. N.

Art. XVII. *Bibliographical Catalogue.*

Art. 1. *A treatise named Lvcasolace, devided into fower bookes, which in part are collected out of diuerse authors in diuerse languages, and in part deuised by Cyprian Lvcar, gentleman. The contents of the said fower bookes are declared in the sixt page.* Dispares mores disparia studia sequuntur. Tra sepolto tesoro, & occulta sapienza, non si conosce alcuna differenza. [Printer's device] *Imprinted at London by Richard Field for Iohn Harrison, and are to be sold at his shop in Paules Church yard at the signe of the Greyhound.* 1590. 4to. *pp.* 162.

Dedicated "To the Right Worshipfyll his brother-in-law, Maister William Roe, Esqvier, and Alderman of the honorable citie of London," and devised rather to profit "friendes and louing countriemen, then to please the eares of the eloquent rethoritian or curious schooleman, for as a lofty and long discourse that will make of a molehill a moun-

taine, and of an emmet an elephant, is a thing irkesome vnto them which desire plainnesse and couet breuitie, so a plaine sense with truth and hartie affection vttered to friend is most allowable." Dated "from my house in London the 1 day of May in the yeare of the creation of the world 5552, and in the yeare of our redemption, 1590. Your louing brother-in-law Cyprian Lvcar."

The work is principally on the art of measuring, and in addition to every page having geometrical lines and angles, are several folding plates. In one is a representation of a "kinde of squirt made to holde an hoggeshed of water," for the purpose of extirpating fires, and appears not improbably the origin of the engines now in general use.

Art. 2. *A short and plaine dialogve concerning the vnlawfulnes of playing at cards or Tables, or any other game consisting in chance; offered to the religious consideration of all such as make conscience of all their waies. 1 Thessal. v. 21. Trie all things and keepe that which is good. Imprinted at London for Richard Boile.* 12mo. *eight leaves.*

By the epistle addressed "to the Right Worshipfvll Master Lionel Maddison, Maior, the Aldermen, his brethren, and the godly Burgesses of Newcastle vpon Tine; Iames Balmford wisheth the kingdome of God and his righteousnesse that other things may be ministred vnto them;" and which concludes "if magistrates, who should not carrie the sword in vaine would doe what they may by law, to banish these forbidden past-times, or rather lost-times, I doubt not but that preaching and writing against them would more mightily preuaile; and this good would come of it, many would applie themselves to better exercises, there would bee lesse time mispent in alehouses and God lesse prouoked to displeasure against vs. But these things I referre to the consideration of the wise, and this my dialogue to the iudgement of the godlie, chiefly to you, whose good I wish especially.

especially. Farewell, from my studie the first of Ianuarie 1593." The work condemns dice, cards, tables, and all games of chance or lottery with many scriptural allusions in proof of their unlawfulness.

Art. 3. *A treatise concerning the right vse and ordering of Bees; newlie made and set forth, according to the author's owne experience: (which by any heretofore hath not been done). By Edmund Southerne, Gent. Better late then neuer.* [Printer's device of two hands clasping, &c. *Herbert*, 1242.] *Imprinted at London by Thomas Orwin for Thomas Woodcocke, dwelling in Paules Church yard at the signe of the Blacke Beare.* 1593. *4to.* 17 *leaves.*

An Epistle Dedicatory "to the Right Worshipfull Mistres Margaret Astley,* wife to John Astley, Esquier, Master and Treasurer of her Maiestie's Iewels and Plate, and Gentleman of her Highnesse Priuie Chamber." Followed by an address "to the reader."

The treatise is divided under various heads, and concludes with the following story.

"I remember once there was a gentleman, a very friend of mine, which had good store of bees, vnto whom the parson (who yet liueth, and I feare is one of Martin Malapert's house) came and demanded tythe bees. Tythe bees (quoth the gentleman) I neuer yet payd any, neither is it the custome in this parish, and I am loth to be the first that shall bring it vp, and yet I am very willing to pay my due; honey, money and waxe, you shall haue with al my heart, but bees cannot be told, therefore how shall I pay them. Told or told not, (quoth the parson) or due or due not, I will haue the tenth swarme, and you were best bring them home to my house. Why, then I might deceive you (quoth the gen-

* Who was buried at Maidstone in Kent, 1601; see Gent. Mag. Vol. LVII. p. 548.

tleman) and bring you a castling, or an after-swarme for a whole swarme. Well (quoth the parson) the honey, money and waxe shall make amends for that. But you can neuer haue profite of those bees if they be castlings, (quoth the gentleman) which I bring you. It is no matter for that, (quoth the parson) bring them me, I pray you. Well it shall be done (quoth the gentleman). It fortuned within two daies the gentleman had a great swarme, the which he put into a hiue, and towards night carried them home to the parson's house, the parson with his wife and familie he found at supper in a faire hall, the gentleman saluted them, and told the parson he had brought him some bees. I mary (quoth the parson) this is neighbourly done, I pray you carrie them into my garden. Nay, by my troth (quoth the gentleman) I will leaue them euen here. With that he gaue the hiue a great knocke against the ground, and all the bees fell out, some stung the parson, some his wife, and some his children and familie, and out they run as fast as they could into a chamber, and well was he could make a shift for himselfe leauing their meate vpon the table in the hall. The gentleman went home, carrying his emptie hiue with him. On the next morning the bees were found in a quickset hedge by a poore man, who since hath had good profite of them, and is yet liuing. Within foure daies after the gentleman was cited to appeare before the ordinary; who, when he came, demaunded why he had used the parson after that maner. Why sir, (quoth the gentleman) I haue not misused him to my knowledge. No, (quoth the parson) did you not make your bees sting me and all my folkes? Not I, (quoth the gentleman) but you would needes haue a swarme of bees, the whiche I brought you home according to your owne request, and left in your hall, and since I sawe them not. I but (quoth the ordinary) why did you not let them alone in the hiue? So I would (quoth the gentleman) if they had been in mine owne garden. Why did you not let the

parson

parson haue the hiue? (quoth the ordinary) I could not spare it (quoth the gentleman), for I bought my hiue in the market, and I am sure, as couetous as he is, he can haue no tythe of that which I buy in the market according to the English lawes; but I did by his bees as he willed me, and as I haue done by all his other tythes, which I haue euer left in his hall, and so I did these, and yet there was no bees euer demaunded for tythes in our parish till now, and besides, the statutes for tythes in this case prouided is on my side, but honey, money and waxe he shall haue with a good will. And that is not much amisse (quoth the ordinary). So noting the circumstances of every cause, gaue sentence that both of them should stand to their owne charges. So they were contented, and afterward became friends, and if they doe not well, I pray God we may. Finis."

Art. 4. *Poor Robin's perambulation from Saffron-Walden to London, performed this month of July* 1678. *With allowance July* 11, 1678, *Ro. L'Estrange. London: Printed for T. E. and are to be sold by the general assembly of Hawkers.* 1678. *4to. pp.* 22.

A perambulation in verse, now become curious by the local notice of various places. The title is contradicted, as the author afterwards states his journey commencing on Saint Andrew's day in the preceding November. This tippling itinerant started from the Rose and Crown, accompanied with convivial friends, to Audley end, alias Nineveh, where they divide.

"The first town I came to was Wenden nam'd,
Who hate Eighth Henry, though a king much fam'd;
The reason of the same they understand,
He was the first man ever wore a band,
And that's a fashion to which theyll not come,
As being chargeable and troublesome,

Therefore

Therefore without bands commonly they go,
By which sign you a Wenden-man may know."

He drinks at Sparrow's end, &c. At Newport, although not pressed by hunger, he eats of

" Some ribs of pork new kill'd, broil'd on a gridiron
Of seven ribs, three on each side and one mid-iron."

This iron bound hitch into rhime may be added to the collection in Bysche. At Pye-corner, where the liquor made the tongue run and legs cripples, the rule of the hostess was no penny no paternoster; for

" — if the purse chance to be in the wane,
Then you may call, and call, and call again;
You have free liberty for to begone sir,
For quickly come, is turn'd anon, anon sir!"*

At Eastwick, Nantz-brandy is described as superior to Ambrosia, Metheglin, Usquebah, Perry, Worcester-cider, Brunswick-mum, liquorish Steponey, Bracket, Cardimum, Rosa-solis and Aqua-vitæ. Crosses the new river at Stansted-dell by the Rye through Hoddesdon to Waltham-Cross, (having noticed the subterraneous passage from Cheshunt nunnery to Waltham-abbey;) where he gives the history of Queen Eleanor from Fuller, Speed, and Walsingham. Enumerates the several crosses, and that Charing-cross " was by the rump, that maggot-end of a parliament, pulled down; to such uncertain periods come oftentimes the fairest structures, as this which was built of marble, and therefore the more subject to the covetousness of avaritious hands. Thus, as John Taylor hath it,

' Old Charing-Cross that lasted many lives,
Is turn'd to saltsellers and hafts of knives.'

But this Cross at Waltham being not so rich, escaped ruin, though time hath made it something ruinous in respect of its former beauty and splendour. But enough of this Cross,

* By and by; so used by Shakspeare in both parts of Henry IV.

lest

lest I cross my reader with the tediousness of the relation." At Endfield stood a house

" call'd old Joan's, but wherefore so,
To tell to you the truth I do not know;
Nor can we ought of its antiquity read,
In learned Cambden, or laborious Speed;
For had they at the same but tope't their nose,
They would have writ of it I do suppose;
Nor did John Taylor, the brave water-poet,
In all his rambling travels surely know it;
For honest John did ne'er commit that crime,
To drink good ale, and mention not the sign."

The Blew Bell at Edmonton introduces Peter Faber deceiving the devil; at Newington the signs and handsome hostesses implied jack-daws may be caught by rooks, and Kingsland, producing a similar reflection, brings the author's best couplet:

" From thence my course to London I do bend,
And at the City made my journey's —— End."

Art. 5. *The Araingment of lewde, idle, froward, and vnconstant women; or the vanitie of them, choose you whether. With a Commendacion of wise vertuous and honest Women. Pleasant for married men, profitable for young men, and hurtfull to none. London: Printed by Edw. Alde for Thomas Archer, and are to be solde at his shop in Pope's-head Pallace nere the Royall Exchange.* 1615. [Reprinted for M. Stace, Middle Scotland Yard, 1807.] *4to. pp.* 64.

Art. 6. *Ester hath hang'd Haman; or an ansvvere to a lewd pamphlet, entituled, the Arraignment of Women. With the arraignment of lewd, idle, froward and vnconstant men, and Husbands. Diuided into two parts; the first proueth the dignity and worthinesse of Women out of diuine Testimonies. The second shewing the estimation of the Fœminine sexe, in ancient and pagan times; all which is acknowledged by men themselues in their daily actions. Written by Ester Sowernam,*

Sowernam, neither maide, wife, nor widdowe, yet really all, and therefore experienced to defend all. John, viii. 7. *He that is without sinne among you, let him first cast a stone at her.*

Neque enim lex iusticior vlla
Quam necis artificem arte perire sua.

London: Printed for Nicholas Bourne, and are to be sold at his shop at the entrance of the Royall Exchange, 1617. [Reprinted ut sup.] 4*to*. *pp.* 53.

The republication of these rare tracts is with such minute attention to typographic similarity as to render the scarcity of the old copies immaterial. To ensure general circulation and accommodate readers who feel interested in the manners of society, and in the page of the satirist seek for a trait of the age gone by, the reprint is at a price that merely covers the expense.

Conduit street. J. H.

Art. XVIII. *Literary Obituary.*

1808. May . At his villa, called "The Nursery," near Oswestry, Shropshire, aged sixty-eight, John Dovaston, Esq. who had made great antiquarian and scientific collections. His MSS. were always open for the inspection of the curious.

July 22. At Edinburgh, æt. fifty-six, after a long and painful illness, Henry William Tytler, M.D. author of the Translation of Callimachus, and several other literary works.

Aug. . Lady Diana Beauclerc, relict of the Hon. Topham Beauclerc, and sister to the Duke of Marlborough and the Dowager Countess of Pembroke. Her designs for *Leonore* and *Dryden's Fables* are well known.

Aug. 16. Dr. Osborne, M.D. formerly of Hanover-Square, and late of Old Park, near Dover.

To Correspondents.

The Reply of P. M. to S. on the merits of Grotius, having been only received on the 15th instant, is necessarily postponed on account of the Index, &c. which claim a place in the present Number. The Norwich Communication is postponed for the same reason.

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